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THE  
UNITED BRETHREN'S  
**Missionary Intelligencer,**

AND  
**RELIGIOUS MISCELLANY;**

CONTAINING

THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S MISSIONS  
AMONG THE HEATHEN;

*With other interesting Communications from the Records of that Church.*

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NO. X.

SECOND QUARTER, 1824.

VOL. I.

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**BIOGRAPHY**

OF BROTHER JOHN GOTTLIEB ERNESTUS HECKEWELDER.

(WRITTEN BY HIMSELF. TRANSLATED FROM THE GERMAN.)

I WAS born, March 12, 1743, at Bedford in England, where my father, David Heckewelder, one of the refugees who left Moravia under the guidance of Brother Christian David, was at that period engaged in the service of the Lord. My juvenile years I spent in the Brethren's schools at Buttermere, Smith-house and Fulneck. To this very day I continue to cherish a grateful recollection of the blessed impressions made upon my heart, on a certain prayer-day, held by Brother John de Watteville at Fulneck, when his address created a lively desire in the hearts of his youthful audience, to serve the Lord in the missionary cause, if ever we attained to years of maturity. Some of my companions, with myself, actually entered into a covenant for this purpose.

In January 1754, I went in company with our late Brother Pyrlaeus on foot to London, and from thence to Chelsea, my parents having received a call to America, whither I was to accompany them. The whole company, destined to sail for New York in the Brethren's ship Irene, Captain Garrison, amounted in number to forty persons, including fourteen children, of whom I was the oldest. The day previous to our departure, Count Zinzendorf spoke individually with most of the members belonging to our company. I was also called in, Brother Spangenberg being present, when the Count began by inquiring, what progress I had made in learning, one main object of which ought to be, that I might one day be prepared for the ministry. In child-like simplicity I related my experience on the abovementioned prayer-day, and informed him of the covenant some of us had entered into. He

then gave me his benediction, laying his hand upon my head and offering up a prayer, which circumstance I have always considered as an evidence of my having been set apart to be a messenger of peace to the heathen.

After narrowly escaping a watery grave when the boat which carried us on board of the ship, had well nigh been upset, having been entangled among the cables, we set sail, March 12, 1754, being my 13th birth-day. We had a very prosperous voyage; for, without encountering a single heavy gale, we crossed the Atlantic in twenty-one days, which, in those times, was considered as something approaching a miracle. At New York we were very kindly received and hospitably entertained by our brethren and sisters there. The rest of the company remaining here, until wagons could be sent on for their accommodation from Bethlehem, I travelled on foot through New Jersey, in the late bishop David Nitschman's company. No bridges being erected over the water courses at that time, my conductor, with the kindness of a father, carried me across the numerous creeks we had to pass. The whole of our company reached Bethlehem in safety, on the 20th of April, and were cordially welcomed by the whole congregation at a general love-feast. In the first instance I was placed in the children's seminary, and two years after, removed to Christian's brunn, there to follow agricultural pursuits and other useful occupations. Here, as well as at Bethlehem, I had frequent opportunities of seeing Indians that lay encamped near the latter place. The sight of these people gradually confirmed my desire and expectation cherished in my younger days, of being employed as a missionary among them at some future period. At the early age of eighteen, this wish was in some measure gratified, when I was called upon by government, to accompany our late Brother Christian Frederick Post on an expedition to the north-western Indians, living on the Ohio. On this journey, we endured great fatigues and hardships, hunger and sickness, and several times our lives were endangered; through the mercy and protection of God, however, we reached Bethlehem again, in safety, the latter end of November, 1762.

Soon after my return to Bethlehem, various reasons induced me to embrace the resolution of returning to England. Accordingly I set out from New York in the spring of 1763, but, on my way, was twice in danger of being pressed by recruiting officers. At one time I escaped their researches by the landlord's hiding me under a bedstead, and on another occasion, a bakers wife at Newark hid me in a closet. In process of time I was led to trace in these circumstances a marked display of the restraining grace of the Lord, who would not have me follow the bent of my own inclinations. Being, however, come as far as Newark, I went on quite to New York. Here I worked for some time in a cooper's shop in order to earn some money, to defray the expenses of my intended voyage. Not meeting with a vessel that was to sail directly for England, I entered into a bargain with a Dutch captain from Surinam, with a view of going from thence to England, via the West Indies, where I hoped to see my parents, who had been called

to labour on this station. Previous to the execution of this design, however, the Brethren's ship Irene, Captain Jacobson, arrived in the port of New York. The captain, apprised of my intention, endeavoured to dissuade me from it, by the most powerful arguments, representing among others, the danger of going with Dutch captains, numbers of whom were kidnappers. Moreover he begged me in the most affectionate and pathetic terms, to weigh the deleterious consequences which for my whole future course of life, might result therefrom. I accordingly followed his advice and returned to Bethlehem, where I arrived in safety, after an absence of several months. Here, however, I was far from being happy; various circumstances occurred which tended to mar my peace; and seeing no prospect of gaining a decent livelihood, I three several times took up the resolution of leaving the connexion of the Brethren, but was every time prevented by the invisible hand of my faithful Lord and Saviour, from putting the design into execution, which interposition on his part, particularly the last, has left an indelible impression on my mind, and even now, at an advanced age, fills my heart with gratitude for the condescending goodness of the Lord.

The first time, while actually on my way, after leaving the town, a citizen of Bethlehem, a simple, good-natured Brother met me, and immediately discovered by my looks, without previous information, the state of my mind and the design I had in view. While cordially sympathizing with my situation, he notwithstanding urged me most powerfully to return, adding, that circumstances might soon give my affairs a more favorable turn, and our dear Saviour would be sure to help me along. Convinced by his arguments of my present duty, I quietly returned home.

The second time I was prevailed upon to alter my design and stay where I was, was in consequence of the paternal and affectionate remonstrance of good old father Bechtel, who assured me, that all our trials or sufferings, which men might bring upon us, although of long duration, would be finally terminated, and that all things would work together for our good, if we love God.

The third time, the anguish and distress of my mind being arrived at the highest pitch, I once more formed the resolution of leaving the congregation, but being all alone in the shop, I cried to God to have mercy upon me and give me rest. Unexpectedly I discovered the following stanzas written on a window pane, which I had never before taken notice of:

“ Let not Satan's wiles deceive thee,  
Which are meant to terrify;  
For behold! I've thee engraven  
On my hands assuredly.”

With that, a peaceful calm ensued in my soul. I thereupon had an interesting conversation with my kind and sympathizing employer, the late Brother Nathaniel Richter, in consequence of which, I became perfectly reconciled to my situation.

In 1771, I was employed in the service of the mission, in various ways, either as a guard or messenger, during the Indian war, when the Christian Indian congregations of Nain and Wechquctank were compelled to fly for refuge to Philadelphia. On their return from thence, I was, off and on, appointed to assist the missionaries in the commencement of Friedenshuetten. While out on these excursions, my life was three times in great danger.

At one time, while travelling on foot to Gnadenhuetten, beyond the Blue Mountains, in a very cold night, the ground being covered by a deep snow, my strength was so much exhausted, that, feeling an inclination to sleep, I was obliged to sit down, on a felled tree, resting on its stump and covered with snow, with the intention merely to rest my weary limbs, although a secret monitor cautioned me powerfully to beware of sleep. But the moment I sat down, I fell asleep and would in all probability never have awaked again, if the tree had not suddenly given way under me, whereby I was thrown, broad awake, into the path. Grateful to my Lord for this providential escape, I immediately prosecuted my journey and late that night reached Gnadenhuetten.

The well-known gunpowder affair, as related in Brother David Zeisberger's printed inemoirs, had nearly proved fatal to me and the Brethren Ettwein, David Zeisberger, Senseman, and Angerman. The latter had lately come from Europe, glowing with an ardent desire to preach the gospel to the Indians, and had in a manner forced himself upon our company. Having, on our journey, taken up our night's lodging at the house of a Mr. Ogden, Brother Angerman by his careless and imprudent conduct had well nigh occasioned a dreadful gunpowder explosion.\*

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\* The wonderful interposition of God in this affair in behalf of our late Brother and his fellow travellers, he has himself related at full length in David Zeisberger's Memoirs, published in the Christian Herald for February 3d, 1821, an extract of which in this place may not be deemed improper, for the benefit of those of our readers that have not read the above publication.

"The only white man at Wajomick, a trader, by the name of Ogden, entertained us hospitably, and did what he could to make our stay with him as agreeable as possible, particularly so, as the Indians, who were expected from Friedenshuetten had not yet arrived. The dwelling of this man consisted of two small buildings adjoining each other. In the one his goods were stored for sale; in the other, several kegs of powder were deposited. He slept in the store-room, from which a door opened into the powder magazine; another opened into it from the outside. A change of weather threatening to come on, he prepared a couch of dry straw or hay for us in his powder magazine, requesting us, in the most friendly terms, on no account to smoke tobacco in the apartment, not only because some grains of powder might lie scattered upon the floor, but chiefly because some of the kegs were opened. It being now bed time, Mr. Ogden placed a lighted candle in his store, in such a direction as to throw sufficient light through the middle door, left open for that purpose, till we should have retired to rest. Brother Angerman, however, wished to have the candle placed nearer to him, in order to inspect and bind up his lacerated feet. The landlord and the rest of us, represented to him the danger to which he would expose him-



A third time, being sent on a very warm day, about harvest time, to carry letters to the missionaries at Friedenshuetten, while yet three miles distant from the town, I felt so completely exhausted by the extreme heat and a raging thirst, that I resolved to repair to a certain spring, well-known to me, near the road, called by the Indians the *cold* spring, and to quench my thirst there at all hazards, notwithstanding inward warnings to the contrary. But hardly had I drank the water, cold as ice in the cave, when I was seized with the most violent pain in the stomach and bowels. Death stared me in the face; to proceed under such circumstances was impossible, and I feared I should be miserably torn in pieces by wild beasts. In this emergency, I cried aloud to God, to send an Indian to take charge of the letters, because I thought I should never again be enabled to leave this spot. But how wonderful are the ways of the Lord! While thus crying to God, it suddenly occurred to me, that on my way through Christiansbrunn, one of our brethren had compelled me to accept a phial of anodyne drops expressly for the journey, and had even sent them on after me, subsequent to my leaving that place. Fortunately for me, I now had them with me; for after having with some difficulty crept out of the cave, I took some of them, which gave me instantaneous relief. However, I now felt such an extreme weariness in all my limbs, that it was 8 o'clock in the evening before I arrived at Friedenshuetten, where our late Brother Schmick immediately discovered my condition and kindly made every possible exertion for the restoration of my health. With him I staid until an opportunity offered, for returning on horseback with a party of Indians who were going to sell horses at Bethlehem. By these means my life was saved; but nearly half a year elapsed before I could resume my wonted activity.

About this time also, I was made instrumental in saving from a watery grave the lives of two young persons. The first of these was Israel Horsefield, a young man, who while skating on the ice; that covered

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self and us; but he ceased not to plead for it; promising neither to bring the candle in contact with the straw nor to blow it out, but to leave it standing on the door-sill, and then to extinguish it on the outside of the house. Mr. Ogden at last gave way to his request and then shut the middle door. We now lay down, after having once more earnestly charged Brother Angerman to be careful with the light. We soon fell asleep and he too was overpowered by sleep, before he had extinguished the light.

"Next morning Brother Zeisberger awakened me and took me alone with him into the woods. He there drew the candle out of his pocket and imparted to me in confidence, what he would reveal to no soul besides, saying: 'If in the preceding night we had not had an invisible watchman with us, we should all have been blown to atoms, and no soul could have known how it happened! I was fast asleep, for I was tired, and in my first doze; suddenly I felt a *shock*, as though somebody, was forcibly rousing me. I jumped up, and lo! the candle was burnt down on one side, and just on the point of dropping in a blaze on the straw. To prevent which accident, there was but one moment left. From that instant, I could sleep no longer; for one chill after the other thrilled through my veins! Thanks be to our Lord for this extraordinary preservation of our lives!'"

the mill-dam at Bethlehem, in a very cold day, broke in, at a place where the water was from 10 to 12 feet deep. He did not sink immediately, but for some time supported himself by laying hold of some wood, that was floating about. The cold being extreme and the ice but thin, he could not have sustained himself in that position for any length of time, if, fortunately for him, I had not been on the opposite bank at the time, and hastened to his relief. By pushing some brushwood towards him, which I hastily tied together and fastened on the land side, I formed a kind of bridge for him, which prevented even the thin ice from breaking under him, so that by the help of God and the use of these means, his life was saved. Great and mutual was our joy, and unbounded his gratitude on beholding himself safe on shore.

The other person was Christiana Richter, my employer's daughter. One morning one of the Brethren informed me, that a company of girls and she among the rest, were going to pick currants on the lowlands near Bethlehem that afternoon, when they had to cross a decayed bridge over the Manakosy creek. I cautioned him not to suffer them to venture on the bridge, before it had undergone some repairs, and then went to my work in an adjoining meadow. Returning home at noon, while in the act of sitting down to dinner, I suddenly felt a secret and irresistible impulse to hasten down to the Manakosy, where I espied several of the girls standing on the bridge, with Christiana Richter at some distance from them. I had just caught a glimpse of her, when the bridge broke down and she was pitched into the water which was deep and miry. I hastened to the spot and with much difficulty succeeded in drawing her out. Thus her life was saved for the present; but it appears that on this occasion her constitution sustained such a violent shock, in consequence of the fright and cold she took, that in about half a year after, she died of a pulmonary complaint.

With the abovementioned year 1771, a new period of my life commenced; the dark clouds which had hitherto obscured my horizon, were dispersed, and I obtained clearer views as to my future calling and destination—for which favour I still humbly thank my gracious Lord. Already in the spring of said year Brother David Zeisberger, being arrived at Bethlehem from Beaver creek, had requested Conference to send me along with him, as an assistant to the mission. A proposal to this effect was accordingly made to me, and although at that time I had a fair prospect of settling myself comfortably at Nazareth, yet I preferred entering upon the missionary service among the Indians, which in those turbulent times was become a peculiarly dangerous undertaking. Accordingly in September, attended by the blessing of the congregation, I accompanied Brother Zeisberger to Friedenstadt. My heart's determination at the time, was, to devote myself with soul and body to the service of the Lord in this mission, and cheerfully undergo the greatest hardships if the service required them. I may truly say, that the time spent in the service of the Indian mission until 1781, proved a very pleasant, happy, and refreshing season to my soul, notwithstanding the labours, hardships, and sufferings we had to undergo, particularly during the Shawano wars, the Revolutionary war, during

our pilgrinations, the commencement of new towns, &c.; for love and concord reigned among the missionaries, the grace of God prevailed mightily in the Indian congregation, the preaching of the gospel was attended with a visible blessing and numbers of Indians were converted to the Lord; many true believers in Jesus, at their departure out of this world, bore the most powerful and affecting testimonies to the truth; and the attachment of the Indian brethren and sisters to their teachers was such, as, in turn, to call forth my sincerest and warmest affection for them. Thus circumstanced, I was constantly kept in good spirits enjoyed many a happy hour, insomuch that I was often convinced, while thankful for my precious calling, that I could in no other situation whatever, have been happier and more contented, than I actually was with the Indian congregation, whom the Lord was graciously pleased to own as his people.

In 1778, being on a visit of several months at Bethlehem and Litz, I was ordained a Deacon of the Brethren's church, at the latter place, by our late bishop Matthew Hehl. There also, in 1780, I entered the matrimonial state with sister Susan Ohneberg. Our union was blest with three daughters, who are now living at Bethlehem.\*

Besides those hardships and dangers endured in the turbulent times, above alluded to, in common with other missionaries, as detailed at length in Loskiels' and Heckewelder's histories of the Brethren's Indian mission, it may not be deemed improper for me, to relate several incidents, to the praise and glory of God, in which I was an individual sufferer.

Crossing Beaver creek in 1772, after heavy rains, my canoe struck upon a large log, which occasioned its upsetting and plunging me into water of 10 or 12 feet depth. By holding to the canoe, I kept myself above water for some time; but considering the rapidity of the torrent and the great falls a short distance below, I must inevitably have perished, if two Indian Brethren, on seeing my distress, had not plunged into the stream and saved me and the canoe, while one of them swimming, dragged it along, and the other propelled it from behind.

Twice I was in danger of falling directly into the hands of hostile warriors, once at Schoenbrunn and again at Liechtenau, while imprudently venturing too far from the town, in spite of the arguments of the Indian brethren to the contrary. The warriors, however, raising a great shout, as usual, before entering the town, I by that means discovered them, without being seen by them, for which I thanked God, and thus escaping their clutches, I reached home in safety by taking a circuitous route.

In 1781, while at Salem, and just going to hold a meeting in the church, where the congregation were assembled, I was exposed to the most imminent danger of being shot in my own house by a Monsey Indian, a declared enemy of the gospel and the white people. The intervention of old Tobias, who being the sexton, came to call me to the

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\* From these children, he lived to see thirteen grand-children, one of whom died before him.

necting proved the means of my providential escape, the circumstantial account of which, together with instances of a similar nature may be read in my missionary history.

There too, as well as in Loskiel's history a detailed account is rendered, of our capture and forced retreat to Canada, and of the horrid murder of the Christian Indians in the spring of 1782. Referring the reader to these documents, I shall merely add this remark, in regard to the state of my own feelings at that time that on receiving the certain intelligence of the above tragedy, at Lower Sandusky, (brought by Joshua, who had escaped the massacre, and announced to me on my return from a short solitary walk, by our late sister Jungman, while standing in front of her house) I was overpowered to that degree by horror and heartfelt sympathy, arising from the most tender attachment to our suffering congregation, on a lively recollection of the affectionate leave we had taken of them, at the time of our departure for Sandusky, that I should have sunk down to the ground and not been able to reach my home, if others had not come to my assistance.

The four following years from 1782 to 1786 which we spent in Canada, were among the most trying and arduous, the missionaries had ever witnessed, notwithstanding that government gave us many proofs of their kindness and favourable disposition towards us. In the first place, we were almost wholly cut off from Detroit settlement, while we resided on the Huron river, thirty miles distant; for, in summer, immense forests and extensive prairies, inhabited by a very venomous species of black rattlesnakes, must be passed, and in winter the ice prevented us from visiting the settlement. Moreover the clearing away of huge forest trees, in the hot summer days, while molested day and night by swarms of muskitoes, proved exceedingly laborious. The communication with our brethren at Bethlehem was likewise completely interrupted, so that we could obtain no assistance from them; as no person thought himself secure, thirty miles from Bethlehem behind the Blue mountains, from the attacks of savage Indians or of those that went by the name of English wood-rangers. And although in process of time, we received £100 sterling from our brethren at London, yet this sum was very soon expended, provisions being enormously high; for instance, two cows cost £76 (New York currency,) one fowl, 10 shillings, 1 lb. of butter 6 shillings, and 100 lbs. flour £5, &c. Frequently the frost killed our crops in August, which compelled us to purchase provisions for a whole year in advance, whereby we ran ourselves into debt. In order to discharge the latter, we took our field and garden produce to Detroit market; but as we had to pass a cave at lake St. Clair, nine miles in breadth, which in stormy weather affords a very dangerous passage, our lives were frequently hazarded by these jaunts. The rivers where they empty into the lakes being very difficult to pass, on account of the bulrushes and wild rice growing there, and Brother Senseman and myself one day working our way into the cove, during a calm, in a canoe laden with all kinds of garden produce, we were, on entering the cove, suddenly overtaken by a storm which had nearly capsized our canoe, which was furnished with a sail. Our hope of saving ourselves

was fast diminishing, when (while being yet one mile distant from the shore,) we discovered a Frenchman, (who lived on the neck of land jutting out into the cove) running to and fro with uplifted hands. As we approached nearer, we distinctly heard his exclamations of distress on our account. At last coming near to land, he went into the water up to his shoulders, in order to draw the boat ashore. He appeared exceedingly rejoiced and grateful to God for our miraculous escape, which, as he informed us in French and broken English, had already been past his expectations. He then took us into his house and ordered his wife to prepare a large pike, he had caught, for dinner. He next fell upon his knees and offered up a prayer of thanksgiving to God, in our presence, while silently and with heartfelt gratitude, we did the same.

On another occasion, while crossing the ice in this cove, on horseback, the horse broke through with me; but being a nimble Canadian, immediately, before he had time to sink with me, he took a leap upon the firm ice and thus saved my life.

The third instance I have to record to the praise and glory of God, occurred in the winter season, on a similar excursion to Detroit. A deep snow had fallen, which in those parts, is regularly succeeded by a storm, lasting one day at least. For this reason all my friends advised me not to return home the first day; but deaf to their arguments, I went. Riding on, I suddenly discovered a high decayed tree, right in the middle of the road, a short distance ahead, moved rapidly to and fro by the wind. Being close up to the tree, I thought I heard some one calling to me to stop. It immediately occurred to me, that as this tree had weathered out the storm of yesterday and the wind not being so high to day, it would most likely withstand the shock. I now, however, began to look out for a way how to effect my escape; yet seeing nothing but fallen trees around me, covered with snow, I was just on the point of proceeding forwards, when that large tree fell towards me, without the least forewarning noise, (being torn up by the roots) and was dashed to pieces before and around me, without doing me the least injury. For this repeated proof of the guardian care of my Divine Master over me, I returned him my sincerest acknowledgements.

In 1786, when the Christian Indians were compelled to move to the southern shore of lake Erie, on account of the war between their countrymen and the United States, and circumstances also requiring the removal of my family, I accordingly moved with the latter to Bethlehem. Here I was employed in various ways in the missionary cause,—accompanying other missionaries to the Indian congregation—and going several times on business to New York, for the society of the Brethren for propagating the gospel among the heathen, lately instituted. When at home, I waited upon visitors and strangers, to show them about the town.

In 1791, the United States government having entered into negotiations for peace with those Indian tribes with whom they had been at war, and General Rufus Putnam being charged with the execution of this mission, he requested that I might receive orders to accompany

him on the expedition. Accordingly I received a commission from the Secretary of War, signed by President Washington, to attend the general. On showing the commission, (in which it was expressly stated, that the peace in view, must be established "upon the terms of justice and humanity,") to the late bishop Ettwein, he, after perusing it, returned it to me with these words. "Blessed are the peace-makers!" adding his fervent prayer that the blessing of God might rest upon our endeavours. Setting out on the journey very soon after, I met General Putnam at Pittsburg, from which place we penetrated into the Indian country as far as Post Vincent on the river Wabash. The result of our expedition was briefly this: We took about sixty Indian prisoners, including women and children; along with us, from Fort Washington (a distance of near 400 miles) to the assembled chiefs, consigning them over to their friends and relations. Our journey and stay on Wabash river having lasted about nine months, we returned in January, 1793, in company with fourteen Indian chiefs to Philadelphia, who were desirous of seeing their father, President Washington.

During our stay at Fort Washington on the Indian boundary line, I contracted an acquaintance with a clergyman who lived about six miles from Cincinnati in Colombo, a village on Little Miami river. After repeated invitations to come and see him, on a fine morning, I set out on my way thither. At the request of Mr. Swan, the general-paymaster, who lived along the road, I stopped in to see him and spent a short time in friendly conversation with him. On learning whither I was bending my course, he assured me, that so far there had not been the least danger for travellers in that direction. Indeed while I was with him, several persons met together at his house, who all intended to go by the same route. Three of them having left Mr. Swan's shortly before I did, having advanced but a short distance, I presently heard the cry of murder! murder! and one of the men being wounded in the arm came running back with the horrible news that one of his companions had been murdered, and the other taken captive by the Indians. Here again was displayed the superintending care of Divine Providence over my life, in my being detained at Col. Swan's, that thereby I might escape a cruel and certain death.

Encouraged by the result of the first expedition and the apparently peaceable disposition of the Indian tribes, government resolved to send a formal embassy to the chiefs convened on the Miami of the lakes. President Washington commissioned Gen. Lincoln of Boston, Col. Timothy Pickering of Pennsylvania, the Postmaster General of the United States, and Beverly Randolph, ex-governor of Virginia, together with myself as an assistant, to enter into a treaty with the Indians. Convinced by these ocular demonstrations of the sincerity of government in wishing to establish a permanent peace with the Indians, six Quaker preachers voluntarily offered their services in the expedition, engaging to undertake the journey at their own expense, which offer was accepted accordingly. We left Philadelphia in the spring of 1793, and went by way of New York, Albany, and the lakes, to Detroit, which, at that time, was still in the hands of the British, notwithstand-

ing that in the treaty of peace, the surrender of this and other boundary stations had been expressly stipulated. On this account we could proceed no further, much less obtain the object in view, viz: a personal interview with the heads of the Indian tribes on the Miami. Indeed we plainly discovered that the Indians, swayed as they were, by the influence of evil counsellors, were not at liberty to act independently. In the last message we sent them, previous to our leaving Detroit this final declaration was therefore inserted: "That having neglected the proper season for the promotion of their welfare, they would be indebted to their evil advisers for the eventual consequences resulting from such a line of conduct." These they were brought to feel the year following, when Gen. Anthony Wayne, entering their country with a powerful armed force, entirely defeated them and thereby compelled them to make peace. Our company, consisting of twenty persons, returning from Detroit, went by water to Niagara. Here we separated; one party, consisting of Col. T. Pickering, Beverly Randolph, and some of the Quaker preachers, proceeding on horseback by way of Genessee and the back counties of Pennsylvania. The rest of us continued our voyage across lake Ontario into the river St. Lawrence to Montreal, from thence to Chamblee, St. John's, down lake Champlain to Whitehall, and down along the North river in stages, by way of Albany to New York. On this perilous voyage our lives were in the most imminent danger, from which the mighty power of God alone could and did deliver us, while passing the river St. Francis, where it expands considerably. On approaching this dangerous pass towards evening, myself and others expected we would lye by, lest we should have to encounter it during the night. But our boatmen being very confident, and Gen. Lincoln and others approving of the measure likewise, we continued our voyage, and in the night were overtaken in our open boat, by the most tremendous storm I have ever witnessed, accompanied by the loudest peals of thunder and incessant flashes of lightning. We had hardly composed ourselves to rest, when I was suddenly roused from my slumbers by the captain's loudly vociferating: "Down with the sail!" Before his order could be complied with, our boat was partly filled with water, so as to set our trunks afloat. Presently after the dismal cry of the boatmen resounded: "We are lost! We must perish!" These poor fellows, losing all courage, laid down their oars and committed themselves and us, to the mercy of the storm, waves and rocks. Being ignorant Roman Catholics, they had built their hopes of safety upon the consecrated wafers, which they carried in small leathern purses in their bosoms—and upon their "Ave Maria's," which they prayed whenever we passed the beacons that were put on shore to point out the different places where travellers had met with serious accidents. In this our perilous situation, William Hartsborne, a Quaker preacher from Shrewsbury, New Jersey, who had made repeated trips in a small vessel, to the West Indies, became the instrument of our deliverance. By serious and encouraging intreaties he prevailed upon the boatmen (all but one, who was unfit for service, being terrified to that degree, that he trembled from head to foot) to resume their oars, him-

self taking the command of the vessel, being faithfully assisted by the secretary of the commission and another gentleman from New England. In this manner our boat was safely brought to the opposite shore, during the most violent storm and waves, over the most dangerous cliffs, in a very dark night, being now above and then again under water. On a bleak rising ground we suffered exceedingly, being wet and cold, until I succeeded in striking fire from my tinder-box, which before the gust came on, I had carefully secured against the water. At daybreak we discovered with emotions of horror and also of loud gratitude to God, our Almighty Deliverer, shoals of rocks projecting like heaps of hay in a meadow, through which our boat had steered its course, without suffering the least damage. The company, who, as stated above, had taken a different rout by land, had to encounter the same furious storm, while lying encamped in the woods, the trees falling all around them, and threatening destruction to them and their houses. Through the mercy of God they were miraculously preserved, and after a very tedious journey arrived safe at Trenton.

Praise and glory be ascribed by me to God, the guardian of my life, for all his merciful interpositions on this as well as on other occasions which, when my life was in the most imminent danger, He vouchsafed to me, not only among the ordinary hardships which travellers have to encounter that pass for hundreds of miles through wild uncultivated tracts of country, but also on such occasions, when wild and venomous animals obstructed my passage. Four times in my travels (twice when alone, I met with panthers, when they would stand still or squat down in the road before me for some time, then rise again and quietly pass off into the woods, without venturing an attack upon me. On another occasion, while encamped with Christian Indians at Cayabaga, I killed no less than sixteen rattlesnakes in one day.

In 1794, and the following years, I was variously employed in the concerns of the Society for propogating the gospel among the heathen, in despatching business for them with government, and assisting Gen. Putnam in 1797, in surveying a tract of land on the Muskingum. In 1798, I accompanied Brother Benjamin Mortimer on his journey to Fairfield in Upper Canada, via Niagara. In 1801, I moved with my family to Gnadenhuetten on the Muskingum, where I laboured to discharge the duties of an agent to the above society, and to serve my country in the capacity of a justice of the peace in the State of Ohio, with zeal and fidelity. In 1810, I returned again to Bethlehem with my family, in order to spend the remainder of my days in rest and quietude.

(Thus far our late Brother's own account.)

Occasional attacks of rheumatism excepted, our late Brother Heckewelder was blest with an uncommon share of health. During the latter part of 1822, however, the infirmities of old age visibly began to undermine his constitution and gradually brought on very painful bodily sufferings. Inferring from these circumstances, that the time of his departure might be near at hand, he settled his domestic concerns, and being too weak to write his own memoirs, he dictated the most remark-



able features of his past life to a confidential friend, for the benefit of his children and grandchildren.

Being resigned to the will of the Lord, he wistfully, as a weary traveller longing for his journey's end, awaited the decisive moment, when his better immortal part, divested from its clayey tabernacle, should be summoned into the presence of Jesus, there to rest from all his labour, while such was his fervent prayer:

“ For Jesus' sake, O Lord, I pray  
Come take my longing soul away !”

Agreeably to his request, the blessing of the Lord was imparted to him on the morning of January 30th, previous to his departure, while in broken accents and cheerful looks, he expressed the serenity of his mind and the joy he felt at the prospect of future glory. At 6 o'clock in the morning of January 31st, he ceased to breathe, and his redeemed soul entered the mansions of rest and peace above, after having sojourned in the body 79 years, 10 month, and 18 days.

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## EXTRACT

*From the Journal of the Mission at Spring-Place, among the Cherokee Indians. From July 1821, to December 1822.*

(CONCLUDED FROM THE LAST NUMBER.)

*August 4th.* In the night, Bearpaw, a drunken Indian, entered the house of Brother and Sister Schmidt and went right into the chamber where they slept. Brother Schmidt perceiving him approaching, sat up in his bed, reached out his hand to him in a friendly manner and inquired what he wanted. He replied, he was come to beg a few apples, which were immediately given to him. He then went into the kitchen, eat a hearty meal there and then left us in a peaceable manner. This Indian, living about four miles off, is known every where, to be a vicious character, particularly when in a state of intoxication. He has always behaved himself well towards us, and is one of our ablest hunters.

*12th.* Brother Schmidt spoke with our pupils individually in reference to their festival, and their simple and child-like expressions gave him great pleasure. Nancy, a girl of sixteen, begged with tears that she might be baptized. In consequence hereof, she was some days after informed that we now considered her as a candidate for holy baptism. At present we receive many calls from Indians that are drying peaches in the woods in our neighbourhood, on scaffolding, under which they kindle a fire.

Old Kolzezi the Indian brought us some large fish to day and related that an Indian had lately been killed by the bite of a rattlesnake in his foot. He went into the woods in quest of his horse and did not return in the evening. His friends growing uneasy about him, accordingly went out early the next morning to look for him and found him in

the woods, lying along side of the rattlesnake, which he had yet been able to destroy.

*Sunday 18th.* Susanna, Oaty's wife from Oochgeology, paid us a visit. We had the pleasure of informing her, that she and Ajosta, Tussewally's wife, would shortly be baptized, which proved a very cheering intelligence to her. With many tears she gave us an unaffected description of the state of her mind, her son Stand, our former pupil, acting as interpreter. He likewise appeared to be under serious impressions, when particularly addressed on the concerns of his soul. We cherish the fond hope, that he will one day become the property of the Lord Jesus.

Next morning we sent for Ajosta and apprized her of the approximation of her baptism, which caused her to shed tears of joy, so that she could not utter a syllable. The heat at this season was almost intolerable. To-day we heard of another Indian who had been killed by the bite of a rattlesnake. These animals are unusually plenty and their bite very dangerous this season, which in all probability is owing to the great heat of the atmosphere. There are a number of Cherokees that know an excellent antidote against the bite of these animals, and who care as little for it as they do for the sting of a bee; but they are very reserved in their communication on the subject. Some of them take these venomous reptiles into their hands and suffer their bite without fear of danger. Squirrels and racoons, which are found here in vast numbers at present, do much damage to our cornfields.

*20th.* Having understood that Brother John Gambold was lying dangerously ill, we immediately resolved, if possible, to fetch him hither in our wagon, that he might be better attended to. The Brethren Proske and S. Reich, with two of our eldest scholars, therefore went to Oochgeology, and on the 24th returned with our dear patient, who was rather in a convalescent state, after they had encamped the night before around a large fire in the woods.

*25th.* Had a visit from the Indian Tiger and his two daughters, who staid with us over night. Mr. Hall sent a sick soldier from Florida, to us, who spoke the German, with a few lines by way of recommendation. Him too we were obliged to entertain and next morning sent him on, after giving him some medicine. We were much alarmed for fear the poor man might be infected with the camp-fever. Such visits as these are no way desirable; yet duty towards our neighbour bids us make some sacrifices, particularly in cases of sickness.

*September 3d,* our pupil Nancy was suddenly taken ill. We were glad that her parents, arriving to-day, took her home with them. Dick and Fox Taylor had paid us a visit to-day, and in the evening Mr. Butrick came from Brainerd, from whom we received the sad intelligence, that eight members of their missionary family were lying dangerously ill of the fever.

*Sunday 22d,* had a very solemn and blessed day, when the two above-mentioned female members of the Cherokee nation were baptized, more than two hundred persons being assembled on the occasion. After an appropriate discourse, Brother Gambold baptized Ajosta, calling her

Anna, and Brother Schmidt administered the same rite to Susanna, Oaty's wife, and named her Susanna Charity. Scarcely a dry eye was seen among the whole company;—the presence of the Holy Trinity was most powerfully felt, and many received an impression, which we trust will never be effaced. In the afternoon all our communicants from both places celebrated the Holy Communion.

27th. Brother Gambold, being perfectly rested to health returned to Oochgeology. Brother Proske went with him, to labour some time at that station.

*Sunday 13th October.* An Indian woman said, after having attended the children's meeting: "O how highly these children are favoured! If I were yet a child, I would surely attend school here!"

14th. The Brethren Gambold and Crutchfield came from Oochgeology, the former intending to stay with us, until he sets out on his contemplated journey to Salem. Our pupil Nancy, who had attended our school for above two years, returned home to-day to her parents. On taking leave, she shed tears and thanked us affectionately for "the good things" she had learned and enjoyed here.

22d. Mr. and Mrs. Potter, missionaries at the Creekpath station, paid us a visit. We kept up an interesting conversation with them till late at night, relative to the Cherokee mission. Mr. Potter kept the evening prayer.

24th. Received intelligence that our pupil Moses had died of the flux. A fortnight ago he was taken ill at our house, and manifesting a desire to return home, Brother Crutchfield took him along on his way to Oochgeology, where he daily became worse. Shortly before his dissolution he is said to have raised himself once more in his bed, and thanked the Lord with uplifted hands for sending him to Spring-Place, where he enjoyed the favour of being brought to an acquaintance with Him. Reports further state, that he intreated the Saviour incessantly to come speedily and take him home. On receiving this intelligence, Brother Schmidt convened our scholars in the meeting-hall, and after singing some appropriate verses, announced his departure to them.

27th. Had a visit from Mr. and Mrs. Wilson, missionaries to the Chickesaw nation. Brother John Gambold returned from his visit to Col. Meigs, the agent of the nation, on which he had set out on the 22d. To-day he preached in Mr. M'Nair's house and baptized his infant son David, whose mother is a member of our church.

29th. The Brethren Schmidt and Reich went to Newtown. Next day Major Ridge introduced Brother Schmidt to the Indian council. All the chiefs shook hands with the latter, giving him assurances of their good will and esteem. Brother Charles R. Hicks being still confined with his sore leg, old chief Pathkiller presided in council: the names of the other principal chiefs are: the Crawling Snake, Gentleman Town, Big Half breed, Big Cabin, Major Riley, Rising Fawn, Speaker in Council, Major Ridge, Public Speaker, and Shoe Boot, chief warrior. This council enacted various salutary laws, among others, one against card-playing in the nation, which had been much in vogue during the sittings of the council, particularly among the white people from Geor-

gia and Tennessee and the half-breed Indians. Every person playing cards after January 1st, 1823, or merely tolerating the practice in his house, shall be liable to a considerable fine. A resolution was likewise passed, not to enter into any negotiations with the commissioners from Georgia, about the sale of the Cherokee land. A white man, bringing a barrel of whiskey to Newtown had it confiscated. Another resolution authorized the building of a new two story council house, next summer, at the expense of the nation. The council committee is chiefly composed of young men of talents, who are master of the English language. There are secretaries appointed who record all the transactions of council in the English language. A sufficient number of copies of these records are printed and distributed among the best houses in the nation.

*November 3d.* The Brethren Schmidt and Reich returned home.

*4th.* Brother John Gambold set out on his journey for Salem, accompanied by his brother Joseph and our best wishes and prayers.

*11th.* Had an agreeable visit from McKee and Israel Folsom, who are returning home from the missionary school at Cornwall. They are well educated and polite young men. Their brother, Capt. Folsom, is invested with the same office in the Choctaw nation, which our Brother Charles R. Hicks holds among the Cherokees, and lately requested the latter to forward him a printed copy of the Cherokee laws, in order to propose them to their council for imitation.

*December 9th.* We had the pleasure of seeing the dear Cherokee youths, that have returned home from the Foreign Missionary Schools at Cornwall, viz: Elias Boudinot, John Vann, and John Ridge. The following persons came along with them: Adin C. Gibbs, a Delaware Indian of the Monsey tribe, who, before he went to the Cornwall school, had learnt the trade of a clothier, and has been appointed to labour as an assistant missionary among the Choctaws. Also, the Rev. Mr. Bascomb, who had visited Salem two years ago, Messrs. Proctor and Thomson, missionaries at Hightower, and old chief Beamer, from the same place, who prosecuted their journey for Brainerd next day, the others making a stay of several days with us.

*12th.* Had the pleasure of welcoming our dear pupil Taucheechy, likewise from Cornwall. He is an unaffected and humble follower of Jesus. A young man from the Sandwich islands accompanied him, who is to go to Brainerd school and appeared to be quite at home with us. He is of short stature, somewhat corpulent and of a much darker complexion than the Cherokees. Next morning these agreeable visitors left us.

*14th.* In the evening Mr. Hall from Talony and Thomas Basil, from the Foreign Missionary School at Cornwall, came to see us and staid over night.

*24th.* In these days Brother Proske and all our people from Oochgeology came to celebrate the Christmas festival here. About one hundred and fifty persons worshipped with us the infant Saviour in the manger and attuned their songs to His praise. We had decorated the church with green boughs for the occasion, and at the close of the love-

feast distributed lighted wax-tapers among the whole company. Mr. Butrick who had come yesterday from Brainerd to join in the celebration, preached an appropriate sermon on Christmas day and in the afternoon communed with us at the Lord's table, together with David Taucheechy, Elias Boudinot, and John Vann. Next morning these our dear friends left us, with hearts full of gratitude to the Lord for the blessings here enjoyed.

We conclude this journal with expressing our joyful hope, that the Lord will continue to bring home to His fold many a lost sheep of this nation, inasmuch as he has already collected a little flock here, who cleave to Him with full purpose of heart and are grounded upon His death and merit; and inasmuch as the longing inquiry still continues to be excited in the hearts of others: "What shall I do to be saved?" We salute all our dear brethren, sisters, and friends, desiring them to continue to remember us and the work of God entrusted to our care, before the LORD in their prayers.

JOHN RENATUS SCHMIDT,  
JOHN GEORGE PROSKE.

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*Extract of the Journal of Brother J. CONRAD KLEINSCHMIDT relative to his Voyage to the south of Greenland, and his transactions at Staatenhuk, in July, 1821.*

HAVING received a commission from the Directors of the Missions of the Brethren, to visit the southern parts of Greenland, in the neighbourhood of Staatenhuk, in consequence of the great desire expressed by the heathen in that quarter, to hear the gospel and be converted to Christ, I set out on the 3d of July, 1821, accompanied by the best wishes and fervent prayers of my fellow-labourers at Lichtenau, and commended by them to the care, protection, and blessing of the Lord. Difficulties and dangers were to be expected; but confidence in my Almighty Saviour made me fear no evil, and I committed myself and my company into His faithful hands. My commission was to procure the best information respecting the state of the country, and the disposition and character of the heathen inhabitants of southern Greenland; to ascertain whether any insuperable difficulties existed, to prevent the establishment of a fourth mission of the Brethren in that district; and, finally, to sow the seed of the Word of God, among the heathen who might fall in our way, in dependance upon the divine blessing.

As we stepped into the boat, on leaving Lichtenau, that venerable servant of God, our late Brother, Jacob Beck, took leave of me with great affection, and exclaimed, "Go thou in the name and with the blessing of God. The joy of the Lord be thy strength, and do thou His work with gladness."

Passing by the warm baths, we saw the Greenland Brother, Frederick, according to appointment, coming to join us with his boat. He was

willing to undertake this expedition, and to yield us every assistance; for on such a voyage in unknown seas, amidst floating ice, by which these thin boats are so easily injured, it is desirable, and indeed highly necessary, to have two boats in company, by way of guarding against accidents. Of this we had a proof the first day; Frederick's boat, sailing before us, struck upon a sunken rock, and, by giving us immediate warning, prevented our heavy and deeply laden boat from running upon it, which might have been attended with dangerous consequences.

Our company consisted of the national assistants, Benjamin, Frederick and Shem. The two first having their families with them, eight Christian women from Lichtenau were engaged as rowers. Thus the whole company consisted of thirteen adults, besides four children. We made about thirty English miles on the first day, and in the evening arrived at Nennortalik, the last Danish establishment towards the south. I was most kindly received and entertained by our good friend, M. Aroe, the resident Danish merchant. Shortly before we landed, a violent shower overtook us, which not only thoroughly drenched us, but filled our boat so full of water, that we were obliged to bail it out. The hospitable reception which I met with, was therefore the more welcome. But here we heard to our great sorrow, that, towards the south, the sea was completely covered with drift-ice, and that no passage could be found for our boats. To increase our apprehension, a violent storm arose from the same quarter, which never fails to drive the floating ice towards the land, and to make it impossible to proceed. I therefore went to bed under great depression of spirits, and cried to the Lord to grant us His help; for I began to fear, that the whole aim of our undertaking would be frustrated, unless God should please to remove this difficulty. Waking in the night, I betook myself again to prayer for help and comfort, when that scripture occurred to my mind with great power, Zachariah viii. 6—“*Thus saith the Lord of hosts, If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts.*” I took courage, and could trust in Him, whom “wind and waves obey.” On the 5th, the storm ceased and the clouds cleared away. Climbling up a high hill, and turning towards the south, I beheld, with surprise and joy, that, as far as my sight would carry, very little floating ice was to be seen. The Greenlanders were of opinion, that the storm had driven the ice towards the north; and thus, contrary to our expectation, had furthered, rather than impeded our progress.

On the 6th we proceeded, a boat with heathen from the south having joined us, by which our little flotilla was augmented to three boats and eight kayaks. This forenoon we passed by a steep and lofty promontory, considered very dangerous to double. Some years ago, a boat filled with southlanders was upset there, and all on board perished; another was crushed to pieces by the ice, and a poor old woman had her leg cut off, by the pressure of the closing flakes. Having heard that in this neighbourhood several boats full of straggling southland heathen had lately arrived, I felt a great desire to visit them, and speak to them of the way of salvation: two of our men in their kayaks served

as guides. In the evening we discovered their camp; on seeing us approach, they called to us to come forward, promising to accompany us to the south. We found here twelve tents, and as many on the other side of the water, filled with a great number of people. When I stepped on shore I found myself in a crowd, all pressing forward to bid me welcome; and before I could begin to address them, both old and young frequently exclaimed: "We are quite in earnest, we will all be converted." When I replied, that having that opinion of them, I had felt a great desire to visit them, and to speak to them of their Saviour; they answered: "Well, then, you are indeed worthy that we should thank you, and we will pay attention to your words." On expressing my surprise at finding such a host of people here, they said: "What, did you suppose that we be then in the south were only a few? O no! we are a great multitude!" Soon after, poor old *Ajangoak*, whom I had seen twenty years ago at New Herrnhut, and who has since grown quite blind; came creeping along, supported by a stick. He appeared deeply affected, and said: "I repent truly, that I formerly paid no attention to your words, and that I have put off my conversion so long. I am near unto death, but I always exhort my children to remove to you, and to be converted, which they promise to do." His children confirmed his words. The poor old man heard with great eagerness what I told him of Jesus and His love to sinners.

No sooner had we pitched our tents than the people from the opposite shore came over in boats and kayaks, and expressed their gratitude for my visit, by their friendly faces and words of welcome. Among these heathen I discovered two families who, when I lived at Lichtenfels, spent a month on our land during the summer, and at that time gave us hopes, that they would be converted. One of the women used to come to the Chapel, and often appeared much affected. We were therefore sorry when they left us, and returned to the south, and now that we met them again unexpectedly, they could not sufficiently declare their satisfaction. They said: "We have never forgotten how you sought to persuade us to be converted, but we could not forsake our country. Now, however, we sincerely intend to be converted to Jesus." The many heathen I found here gave me enough to do. I was so much occupied in listening to their expressions of thankfulness, that they were favoured to hear the Word of God, and in exhorting them, that I had scarcely time to eat or drink, my tent being continually filled, and the entrance to it crowded with persons eager to be admitted, as though some curious creature had been brought for show. To all these I repeatedly explained the object of my visit, and that my Brethren had sent me to them, because we could not bear the thought, that they should be lost, but wished to teach them to know Jesus, and find eternal life and salvation in Him. They replied: "This indeed is the main reason, why we wish to be converted, that when we die, our souls may find a good passage into eternal rest." In the midst of my discourse, a woman exclaimed, "O yes, because there is a Saviour, He is surely worthy, that we should desire after him." I answered: "To Him we owe our souls and bodies, for He has redeemed us with

His most precious blood." I rejoiced to find that the three assistants I had brought with me, both here and in every place confirmed my words. They were never ashamed of the gospel of Christ, but confessed Him boldly before their heathen countrymen, declaring to them, that if they did not turn to Jesus and believe on Him, they could never be saved. "We were," said they, "no better than you, and children of wrath, but we have found pardon and rest for our souls with our Saviour." I frequently heard them conversing in this way with their countrymen, and was much affected by it, especially when they described the love, mercy, truth, and grace to be found with Jesus, and how pleasant it is to know Him as a Saviour, and to live in communion with Him. The heathen often exclaimed, "*nuennekau, nuennekau,*" *that is pleasing, that is pleasing.*

Old *Ababale* who is considered by the natives as possessing great eloquence, and is much respected by them, after declaring that it was his sincere desire to be converted to Jesus, turned to his countrymen, and pointing to me, said: "This is a good man, and a great believer, (meaning a true Christian) and if it is your intention to be converted, then attend to what he says." Many of them declared to me and to the Greenland assistants, that when they heard of us, on the evening before our arrival, they could not sleep for joy. One of them however honestly confessed, that the news made no impression upon him, yet as soon as he saw me, he felt in his inward parts a great desire to be converted. As the day was far spent with conversation, I called them altogether to a public meeting. None remained behind in their tents, even old blind *Ajangoak* got some body to lead him to the place, and I suppose that upwards of 300 were assembled in the open field. I sat on an eminence, the assistants close to me, the men sat down to the right, and the women to the left of us, in regular order. There was no need of commanding silence, for the old people immediately exhorted the young and children to sit quite still: "Take your caps off," they cried, "*fold* your hands, and make no noise." Both old and young obeyed to this direction, and I could have wished that all our dear friends, who love the cause of God among the heathen, had been present to behold such a scene, and to see so many hundred heathen sitting in silent devotion, listening to the word of God. I first sang a hymn, treating of the invitation given by our Saviour to sinners of every description, to come unto Him for pardon and peace. I then delivered a discourse on the words of our Lord—*Go ye into all the world and preach the Gospel to every creature:* after which the assistant Benjamin began, and seemed not to know, from zeal and fervency of spirit, where to stop. But though both discourses were long, the attention and eagerness, with which they were heard, did not in the least abate. Among other words of exhortation, Benjamin said: "All that you have now heard of Jesus Christ our Saviour, and of His bitter sufferings and death for us, is strictly true, and no falsehood. *We* have made experience of the power thereof in our hearts. *We* came out from amongst the heathen, and have attained to true happiness and rest in Jesus, and as you are here like sheep going astray, we come to show



you the way to Him, for you may all become as happy as we are." When he had finished, we sang that air—"Thou God of my Salvation," which sounded delightfully among the black rocks and mountains, with which we were surrounded. The Christian Greenlanders of our party raised their sweet and powerful voices, for I had purposely chosen not only persons of exemplary conduct for my companions, but such as had good and melodious voices. The text appointed for this day of rejoicing to us all, was peculiarly suited to our situation; Ps. cv. 40, 41—"He satisfied them with bread from heaven. He opened the rock, and the waters gushed out."

On the 7th, all the inhabitants of the twelve tents on our side of the water set out with us for the south, and on the way we were likewise joined by two boats from the opposite side, the owners saying, that they must bring us to their dwellings near Staatenhuk, and there receive us properly. We had a very pleasant voyage, till within a short distance from Staatenhuk, where we encountered such a quantity of ice, that we could not penetrate it, and were thus separated from our heathen friends, most of them venturing among the ice, while we hastened for safety towards the shore. We saw with astonishment how they worked their way, both between the fields of floating ice, and against a strong current, and, as we were afterwards informed, all got to their homes in safety. My Greenland companions were surprised to see the sea in such a ferment, as a great quantity of ice generally keeps down the waves. When the ice appeared to disperse, we ventured twice to pursue our course, in company of these heathen who had followed us to the shore, but on our second attempt got into considerable danger. I felt not a little alarmed to see our miserable skin boats tossed up and down among the fields of ice and the vast icebergs; in case of any accident, there existed no means of escape. It often happens, that the icebergs burst with a tremendous crash, and fall into the sea. If kayaks or boats are near them, they are instantly swamped and lost. Hence it frequently occurs, that persons going out among them have never more been heard of, and one could only guess, that they had met with such a misfortune, from hearing the report of the bursting icebergs, which is louder than that of great guns. It is therefore not without apprehension that one approaches and sometimes passes close under these terrific objects; and a corresponding feeling of gratitude to God for preservation from such dangers is naturally excited. An old merchant of my acquaintance always pulled off his hat, when he had passed an iceberg, and offered up a short prayer. We were now glad to get back to shore in safety, and having found a small bay, called Nutarmio, we spent Sunday the 8th quietly in it. In our forenoon service, I spoke on the determination of the apostle to preach Jesus and Him crucified to every description of men. Benjamin seemed quite full of the subject, and some heathen entering our tent, and beginning to converse about a variety of subjects, he unexpectedly rose, and gave out and sung several verses from the Liturgies treating of our Saviour's passion. As soon as he began, all the heathen assumed an attitude of devotion, and were quite silent. We joined with all our

hearts in Benjamin's liturgy, which indeed was attended with an enlivening sense of the presence of Him, of whom it treated. The heathen then said: "Oh, it is most pleasant to hear, if but our ears were opened!" by which they meant to signify their desire to understand the expressions concerning our Saviour. In the evening service we prayed the Litany, all the heathen being present, and appearing very devout and attentive.

On the 9th, the ice lay so thick about the coast, that I feared we should not be able to proceed, and that I might still be obliged to return to Lichtenau without obtaining my aim. However, at noon, one of our heathen friends came running down from the top of a high hill, and brought us the joyful intelligence that the ice was dispersing, and leaving the coast, and that we should soon be able to get through it, the sea also being quite calm: we had indeed perceived, that the dreadful roaring it made all last night and this morning had considerably abated. We therefore set out immediately, taking the victuals half cooked from off the fire. The state of the sea and ice had so wonderfully changed, that we proceeded with safety, and in the evening arrived at a place called Narksamio, which means, "inhabited by a people in a flat country." Most of the south Greenlanders reside hereabouts. It is the southernmost point of the continent of Greenland, St. atenhuk being an island divided from it by a narrow channel, through which one may pass to the eastern shore. Shortly before we reached Narksamio we rowed by a place where several tents stood. The inhabitants immediately launched their boats and followed us, to be present at our evening devotions. These good-natured people received me with open arms. One of them, in the joy of his heart, jumped into my boat, and seized my box of provisions, to carry it on shore; but, not knowing how to handle it, he turned it topsyturvy, by which much was spilt or otherwise spoiled. When I afterwards opened it, and the damage done became known, they all expressed the greatest regret, and observed, in excuse for the poor distressed man, that he was in such a hurry, because he had the greatest desire to be converted. I forgave him gladly. They now brought me, as it were in procession, to a large grassy plain, and showed me a spot where we might build a house. It is certainly a very eligible station for a settlement, enclosed by two bays fit for shipping, the land sloping gently down towards each, and with a fresh-water brook proceeding from the interior, ever flowing, and full of salmon. For several miles east and west the land is flat, and overgrown with dwarf willows, birch, and juniper bushes, which would supply fuel in abundance. The hills, which are not high, are covered with grass, to their tops, this part of the country being thereby distinguished from all the western coast of Greenland.

Though I had not acquainted the heathen with our intention to form a mission settlement in this part of the country, nor indeed could as yet give them any certain hope of it, yet our Greenland Brethren, guessing from my constant inquiries about every particular relating to the country, that such a plan had been formed, did no hesitate to tell their

countrymen that we should certainly come and settle among them. They were quite in an ecstasy of joy, and frequently came to ask me whether it was indeed true? I was in distress what to say, not considering myself authorized to give a positive answer. I told them, therefore, that my commission went no further than to visit them, to see their country, and to preach the gospel to such of them, as I might find willing to hear it, and to be converted. With this they were not satisfied, but continually pressed me for a more decisive answer; till at last I was obliged to tell them, that it was certainly our intention, if no impossibility existed to prevent it, to send Brethren to reside with them as teachers: upon which they often addressed me and the assistants, in words to this effect: "O let the teachers make haste, that they may come to us before we die! We shall be impatient to see them arrive. O that the year might be short!" (supposing that the teachers would arrive next year.) I endeavoured, however, to explain to them, that we could not always do as we wished, but that it would depend upon our directors, and upon the impression our report would make on the other side of the water. To this they replied: "Only let it be perceived that *you* are truly in earnest, and tell them, that our desire is very great. Let one of our Christian countrymen reside among us, to converse with us, and tell us words of God our Saviour, and how we may be saved." This is indeed the only way of instructing these poor heathen. They cannot read; and a distribution of Bibles, or Testaments, or religious tracts among them would be of no use; but there are many objections against a native residing among them as a teacher, nor would any of our assistants agree to it. Several of them expressed a wish, that they might immediately go with us to Lichtenau and settle there: but, as I feared, that with many, all this might be a fire of straw, fierce, but soon extinguished, I admonished them first to consider well what they were doing, to think often on what they had heard, and to form such resolutions as were founded upon true convictions, lest they should, after a short time, repent of such an unadvised step. That at Lichtenau we desired none to reside, but such as were seeking our Saviour in truth and sincerity, and whose fixed determination it was, to regulate their lives and conversation by His precepts, and to forsake all heathenish customs and abominations. I represented to them the rules and regulations necessary to be observed in a congregation of true believers, and added: "At that place you cannot, as hitherto, live as you like, and do whatever your corrupt nature suggests: and that would appear very irksome to you." They answered: "As soon as teachers come to us, we will be obedient, and desist from all our bad customs."

The first meeting I held in this pleasant vale, on which the sun shone with great splendor all day, I commenced by singing that hymn, "*The Sun of Righteousness arises, With healing in His beams. &c.*" We met as usual in the open field; and the greatest order and devotion prevailed during the discourse; and O may the word of life have found entrance into their hearts! As I wished much to acquaint my family and fellow-labourers at Lichtenau with our proceedings hitherto, and

our safe arrival at this place, I wrote a letter to them. The heathen surrounded my table, and could not conceive how thoughts could be brought upon paper. Two men were immediately willing to convey the letter to Lichtenau, and set out that very night.

On leaving my tent in the morning, I saw some old women, who had seated themselves before a tent, waiting for me: they expressed their desire to hear more words of Jesus. One of them related, that her little son, eight years old, immediately after the discourse last night, lay down quietly on his bed, and wept much. In the morning meeting to-day, I desired Shem to speak to the people; on which, having very seriously exhorted them to seek their Saviour with all their hearts, he gave them an account of his own conversion, in a manner truly affecting. He added: "Even me, a wretched sinner, Jesus did not despise, but sought me with unwearied pains; and, as He is so gracious, that He is resolved to preserve me as His property, He does not leave off to grant me grace and favour. Just so He is disposed towards all of you, if but a desire is wrought in your souls to know Him, and be converted to Him, &c.

As the Greenlanders had informed me, that at the further end of the *fiorde*, or bay, at the mouth of which Narksamio is situated, there was much birch-wood, I went a considerable way up the *fiorde*, and landing with the Brethren, Benjamin and Shem, we walked several miles into the country, but found only low bushes, such as grow every where hereabouts. We climbed up a high hill to get a view towards the eastern shore, but the heat was next to suffocating, and the myriads of musquitoes so tormenting, that we were not able to reach the summit. We, however, discovered a long grassy and beautiful valley, with a lake in it, the end of which we could not see, both appeared to us to extend to the eastern sea.

As we had found no large trees upon this *fiorde*, and the Greenlanders insisted that there were such within another bay on the east coast, a long day's voyage from hence, I resolved to make sure of it; and on the 11th went thither, that I might leave nothing unexplored. We rowed the whole day along the coast, leaving *Statenhuk* behind us, and the continent of Greenland on our left hand, but found no wood any where. The land also was much more barren than on the western shore. We discovered many *iceblinks*, or pointed rocky mountains covered with ice and glaciers, one of which was of extraordinary magnitude, and reached from the top of a high mountain down to the sea. My heathen companions however wished to explain to me, that the wood was still further to the north and east, which if even true, would have rendered it too far for any future inhabitants of Narksamio to profit by it. We therefore went on shore and sought quarters for the night. To our great surprise we found some tents full of people; and our companions were equally astonished, observing that there was no end of the number of heathen in that district. They received us kindly, and I had thus unexpectedly a little congregation of heathen before me, who, together with my company, formed a very decent auditory. They were not properly inhabitants of the eastern shore, but stragglers

who came here in search of provisions. Yet I felt happy, by this extraordinary coincidence, to be able to show forth the death of Jesus, and bear a testimony of His love to sinners on the eastern shore of Greenland. We first sung that hymn: "*Jesus' arms of love are stretched, Even to earth's utmost bound, None so far away and wretched, But may hear His gospel's sound,*" &c.—and then discoursed to them on the invitation to all, to hear and believe the word of salvation.

During this excursion, we did not meet with more ice than on the western coast, and as far as we could see, there was but little of it towards the northeast. The Greenlanders however reported, that further to the north the ice was very abundant, and in a certain bay very dangerous, as according to their notion, it proceeds from the bottom of the sea. We guessed, that they may have alluded to the well-known Frobisher's straits, which are said to be entirely choaked up with ice. They therefore advised against proceeding any further towards the north, as no Greenlanders dwell there, except at a very great distance. They likewise showed me, on an island, the place to which the celebrated Greenland traveller Sir Charles Giesecke had penetrated.

On the 12th, we were detained, by a gale of wind from the northwest. The people having informed me, that but for an island opposite to us, we might see the sun rising out of the ocean, I got up early on the 13th, and beheld this luminary rising majestically behind a small promontory which projects into the eastern sea. Large islands lie off the land towards the south, some between thirty and forty miles long. We were six hours rowing along the coast of one of them. From the high hills, numberless smaller islands are visible, stretching away to the southward, and this circumstance may probably be the cause of the immense quantity of ice about this coast, the strong current setting round Staatenhuk driving it to the eastern shores, and not allowing it to shift about with the winds and currents, as on the western.

The inhabitants of the eastern shore report, that at their distant abode mentioned above, there exists no current, but that the ice is fixed; which accounts for the impossibility of approaching their dwellings by sea, and makes us feel the greatest compassion for such poor creatures, to whom, in all human probability the gospel can never be brought. I entered so much with my whole mind into these and other meditations, occasioned by the singular situation in which I was placed, and the important aim of my voyage, that I often forgot myself, while walking about the coast, and with many tears commending these poor heathen to the mercy and gracious visitation of the Lord, that by His powerful word they also may be raised from death unto life. I thus strayed on one occasion several miles from our little camp, till at length it occurred to me, that the neighbourhood of Staatenhuk is the chief resort of that ferocious animal, the white or Polar bear, and that these creatures do not confine themselves to the coast and the ice, but hunt for prey in the interior of the country. As I should not have liked to meet with one of them in my walks, I subsequently confined myself to the vicinity of our tents. The Greenlanders here frequently shoot or otherwise

destroy them, and with one of the heathen inhabitants, I saw two skins, each of them twelve feet long.

Having now examined the country about Staatenhuk both by land and water, as much as opportunity afforded, we set out on our return; but first, kneeling down with our party, I commended the inhabitants of this eastern coast of Greenland in fervent prayer to Him, to whom it is particularly promised, *That He shall have the uttermost parts of the earth for His possession*, imploring Him that *He would send out His light and His truth, and lead them also unto His holy hill*. Having also prayed for protection on our present voyage, we entered upon it with cheerfulness.

By the return of the kayaks, I had the pleasure to-day to receive a letter from my wife at Lichtenau, and to learn the well being of herself and all my fellow labourers there. We met this afternoon a boat full of heathen Greenlanders, who were unknown to our party; but the sea running high, we could not approach each other near enough for conversation, and could only see their friendly gestures, and their faces fixed upon us as long as we remained in sight. We returned similar tokens of good will. All day long we were labouring against a contrary wind and tide, but wit out much difficulty, till we got round to the western side of Staatenhuk, when the strong north wind came full upon us. The boat belonging to the heathen not venturing to follow us, retreated to the shore; but as our boat was larger and could keep the sea better, I requested our people to proceed, wishing to reach Narksamio, and once more to visit its heathen inhabitants. Frederick's boat remained with us, but the sea grew more and more boisterous, the spray flying into the boat and putting our female rowers to great inconvenience. Indeed we were in some danger from the violence of the waves. The Lord however preserved us from a yet greater; for as the boats became almost unmanageable, they were tossed so near to each other, that the fore part of our boat several times struck the hinder part of Frederick's, whose wife, Ann Helena, was at the rudder with a child in her lap. The so called horns of our boat, (or the two upper pieces of wood forming the gunwale, which cross each other in the bow,) passed more than once close by the child's head, one stroke of which would certainly have killed it. The anxiety of the mother to steer right, and the roaring of the sea, prevented her, however, from hearing the cries of our people to guard her child against such a misfortune. She was not a little frightened when she afterwards heard of her danger. In short, all our attempts to reach Narksamio proving fruitless, we were at length obliged to seek shelter in a small bay, from whence, on the 14th, I walked across the country in company of the three assistants and the sisters, to Narksamio, a distance of about four miles. All the inhabitants immediately left their tents to meet me, while those on the other side of the creek did the same, wading through the water, so that I had soon a congregation of eager and attentive hearers, to whom I delivered a discourse on the words of Luke, chap. xxi. ver. 44, "*And, being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.*" Having staid with them some days, conversing with them on the necessity of

conversion, and on those things which belong to salvation; I met them once more to take leave, assuring them, that I should never forget them in my prayers; when I had finished, Benjamin addressed them at some length, and with a full heart, entreated them during the winter season, often to repeat to their minds and hearts, what they had again heard of the Word of God and the way of life. Their devout silence and close attention were very striking, and made this farewell meeting peculiarly solemn. We could plainly perceive that these good people had become quite attached to us. They said: "Your visit has been so pleasant! and now, alas, you are going to leave us." Their expressions of gratitude were indeed so heart-felt, that it seemed as if they felt the force of that text in Isaiah lii. 7— "*How beautiful on the mountains are the feet of Him that bringeth good tidings, that publisheth peace: that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth.*"

In the evening we retraced our steps over hills and dales back to our tents, several of the heathen accompanying us.

I would here observe, that as I wished to lead these poor ignorant heathen immediately to the source from whence all salvation is derived, I was determined, through grace, to know nothing amongst them, save Jesus Christ and Him crucified; and I endeavoured as much as I was able, to exhibit to them His love to sinners, His readiness to forgive, His power to change the heart; and that He desireth not the death of one sinner, but will have all men to be saved, and to come to the knowledge of the truth. I made it a rule to make them no presents with a view to entice them to come to me, lest it should seem as if I wanted to purchase their conversion; nor did any one of them come to beg tobacco, which is their usual custom. A few old women indeed came into our tent, and pointed to their noses, giving us to understand that they wanted a pinch of snuff, which I never refused. If any of them brought me a trifle as a curiosity, I paid them for it. Their common practice is to let their hair grow to a great length; but during our stay, several chose to imitate us and cut it short, to show that they were in earnest to be like the Christian Greenlanders. This was well done for cleanliness' sake. We found three instances of men having two wives, but on the strictest inquiry could not discover that there were any *angedkoks* or sorcerers among them. The assistants also assured me, that they no longer exist; which seems a proof, that even in this region, the kingdom of Satan is losing ground, and none of the heathen will any longer submit to become his devoted and accredited slaves, for they get no advantage or reputation from such service among their countrymen.

I climbed to-day up a high hill, and endeavoured to draw a kind of panorama of the country about Staatenhuk.

Having now, with the help of the assistants, spoken to all the heathen in every place on the coast where they were to be found, of the way of salvation, I believe that there are few, if any, who remain ignorant of it; and on leaving them for the present, it is my most fervent prayer, that the precious word of God may be a seed sown in many a heart pre-

pared by His spirit to receive it, and that it may spring up and bring forth much fruit to His Glory.

On the 15th, before sunrise, we set out, and as the gale from the north had cleared the sea of ice, we made swift progress, our female rowers putting forth all their strength. When we passed by the tents of those heathen, with whom I had spent the first night, they called to us, and begged that we would again land and stay over night with them, but as it was still light, and the weather had turned out so favourable, I was obliged to beg to be excused.

After spending a sleepless night, we pursued our course early in the morning, and arrived in the evening of the 16th of July, in company of the boat full of heathen from Staatenbuk, safe at Lichtenau, praising the Lord for all the favour and protection He has granted us, during the whole of the voyage. He has caused the aim of it to be obtained beyond all my expectation, heard and answered my prayers, and comforted me with a heart-enlivening sense of His gracious presence, and soothed all those fears and anxieties, which more particularly beset my mind for the first seven days previous to our reaching the place of our destination near Staatenbuk, when I felt like a man seeking something which he does not know where to find. I am also thankful to my dear Greenland brethren and sisters, who took share in my joy and grief, and to those at home, who often thought of and prayed for me, not knowing how I might fare among the heathen in the south. Thanks, praise, and adoration therefore be brought to that merciful Saviour, who has thus mercifully led me, His poor servant, in the way in which I should go.

J. CONRAD KLEINSCHMIDT.

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## Various Missionary Accounts.

From the latest Reports of the Elders' Conference of the Unity, for September, October, and November, 1823.

### SOUTH AMERICA.

LETTERS from Brother Genth at Paramaribo, of July, state that the health of the missionaries is now such, as to enable them, perseveringly to devote themselves to their calling. But in the month of June sickness had generally prevailed throughout the colony of Surinam. A considerable number of people, especially negroes, both in town and on the plantations, departed this life, during that period. Of the missionaries, Brother Voigt had suffered severely, but, through the goodness of the Lord, was recovering his health for future labour. Sixteen negroes, all of them advanced in years, in church fellowship, terminated their mortal career, during that month. The sickness being so general, that the most busy streets of the city were but little frequented, it was found expedient, to discontinue the evening-meetings in the week, until the twentieth of June. Yet the work is carried on in stillness, and many a soul made concerned about religion. New



doors are occasionally thrown open for the preaching of the Gospel on the plantations. The missionaries visit regularly at Fairfield, on the Connewyne, Klynehoop and Molhoop, on the Cottica; and on the last mentioned plantation the proprietor has built a large meeting house.

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## WEST INDIES.

### ST. CROIX.

BROTHER Boenhof in letters, dated Friedensfeld, July 8 and 18, mentions his recovery from sickness, and likewise the favourable state of health, enjoyed by the missionaries at the different stations. At Friedensberg Brother Jeremiah Younghans was, on the 19th of July, admitted to the holy order of Deacons.

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## ANTIGUA.

WE learn by a letter from Brother Richter, dated August 27th, that on the 11th of July the congregation at St. John's celebrated a joyful jubilee; it being 50 years on that day, since the laying of the foundation stone of the present church in the year 1773. Although the meetings were held in the evening on a week-day, the concourse of people was so great, that the church could not contain them. During those 50 years there have been baptized or received into the congregation by the missionaries at St. John's, 12,347 adults, 4722 children, (besides 22 children of missionaries.) Thirty-five Brethren and as many Sisters had been employed in the service of that mission; and eight Sisters and seven Brethren had been called to their final rest from their labours in that place.

July 15th, the Brethren, George Robbins and Samuel Brunner, were in a solemn meeting admitted to the holy order of Deacons.

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## JAMAICA.

LETTERS from Jamaica, dated the end of July and the beginning of September, state, that Brother and Sister Berger were still at Carmel, and intended to remain there, till every arrangement, with respect to the sale of that place had been made. The negroes of the mountains meet for the present at Nottingham, until the missionaries will be able to take possession of the newly purchased place, called Fairfield. Brother Hoch mentions the increasing desire after the word of life among the people in the May-day mountains. In the month of August several were admitted to holy baptism, and the Lord's Supper. Brother Stobwasser informs of his and his wife's safe arrival from England at Kingston, on the 12th of July, after a most favourable voyage of exactly one month. After having cleared the British channel, the wind was invariably favourable; and through the whole voyage the sea was so quiet, that they would have thought themselves perfectly safe in an

open boat. On the 7th of July they passed Antigua, (on which Island Brother Stobwasser had been stationed,) at the distance of a quarter of a mile, and could very distinctly see the mission house and church of Graccabay. On the 19th they arrived in good health at Carmel, where they were cordially welcomed by the Brethren. The day following they, together with Brother and Sister Hoch, set out for Spice-grove, where Brother Stobwasser preached to a numerous congregation of negroes. Mr. Peart, the owner of this estate, is very favourably disposed towards our missions, and ready to serve them, wherever an opportunity offers.

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## GREENLAND.

BROTHER John Lehman, having been bereft of his partner, by her departure, April 30, left New Herrnhut, and arrived on board the ship *Freden* at Copenhagen, with his two young daughters, the only surviving ones out of six, on the 29th. of September. The company were in good health, and had enjoyed a prosperous voyage. A few days after Brother J. C. Kleinschmidt also arrived at Copenhagen by the *Aurora* from Lichtenau, in company with one son and two daughters of the widow sister Maria Beck. They had left Julianenhaab, August the 31st; during their very boisterous passage, they were obliged, on the 24th of September, to make the harbour of Christiansand in Norway, from whence they got under way the 28th, and arrived in Copenhagen, October 3d. From the letters, brought by them from Greenland, the following is extracted: The winter of 1822-23 had been mild, with little snow; so that the Greenlanders were enabled to procure a sufficiency of provisions.

The internal state of the congregation at *New Herrnhut* was, generally speaking, satisfactory; yet the missionaries were not without serious apprehension for the young people, who are frequently exposed to much temptation in the neighbouring colonies. The schools were regularly held, and well frequented, not without profit. A present of 150 copies of the Greenland New Testament handsomely bound, given by the British and Foreign Bible Society, excited much joy and grateful feelings among the people. The number of Greenlanders at this place, is 367; of whom 169 are communicants. The missionaries had been successful in obtaining an unusual supply of drift-wood.

The Brethren at *Lichtenfels* enjoyed good health, with the exception of Brother Fleig, who begins to feel the infirmities of age. The majority of the congregation were hopefully continuing in grace; yet several, it was feared, would receive harm to their souls from their intercourse with the colonists. In the course of 1822, fourteen children were baptized, five persons received into the church, and seven admitted to the holy communion. This congregation, at the close of 1822, consists of 339 souls. A travelling Greenland family from the south, in the vicinity of Narksharmio, had arrived at Lichtenfels, July 15, upon whom, however, the word of the cross had as yet made no apparent impression. The new version of the New Testament had in-

creased the hunger after the bread of life among the congregation at *Lichtenau*. A number of heathen from the south had come to this place last autumn. On the 4th of September 38 persons, 30 of whom are adults, received the solemn rite of holy baptism; and in the course of the year 38 were admitted to the Lord's Supper. The whole number of souls at *Lichtenau* is 685. Much grace was generally enjoyed; yet the missionaries fervently pray, that *all* their people might be more firmly established in grace, and their hearts and minds fully grounded on the merits of Christ. The arrival of Brother J. F. Bauss had excited much joy, and the whole congregation, assembled on a small eminence, welcomed his approach by singing the hymn: "*Now let us praise the Lord,*" &c.

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### LABRADOR.

OUR letters from Labrador were received uncommonly early this year. The *Harmony* left the coast of Labrador September 11, and on the 5th of October arrived safely at London. From the above letters we see, that Brother Mohrhardt, together with his companions destined for the mission in Labrador, had left London, June 7, and reached Stromness, on the isle of Pomona, the 20th of the same month. They met afterwards with some very heavy gales, and from the 24th till the 26th, they were entirely inclosed by ice; yet through the mercy of the Lord arrived safe at Hopedale, July 27th.

The winter 1822-1823, had been comparatively mild at *Nain* and *Okkak*; in March and April they had much snow, and from November 26 till July 28, the coast had been rendered difficult of access by the ice. The seal fisheries, both by seines and otherwise, had been rather unproductive last autumn, as likewise the ensuing spring; in consequence of which several families, particularly widows with children, who had been less industrious in collecting and drying a winter store of fish during summer, suffered want. At *Hopedale* the winter was cold, but a sufficient supply of provisions could be procured.

In all the settlements, the work progressed by the favour of God. From August 1822 to the same month 1823, 12 adults and 30 children were baptized, and 14 became partakers of the Lord's Supper. The whole number of Esquimaux under instruction is 701, 563 of whom are baptized, and of these 197 communicants; candidates for baptism 41, and new applicants 97. The number of inhabitants at the three settlements is: at *Okkak* 340; at *Nain* 181; at *Hopedale* 180. The missionaries express their joy at witnessing the gracious operation of the Holy Spirit, especially among the youth, whose diligence at school is particularly noticed. Fifty-two persons from among the heathen had lately come to *Okkak*. A new Esquimaux Hymn-Book, containing upwards of 700 hymns, had been completed, especially by the labour of Brother Schmidtman and the late Brother Martin, and had been forwarded to London to be printed.

## SOUTH AFRICA.

BROTHER Hallbeck in a letter, dated June 7, expresses his and the other missionaries' gratitude for the active sympathy, which the distress among the Hottentots had excited among friends in England, Holland, Germany, and Switzerland. By the charitable donations of these friends, the missionaries were enabled not only to supply the most urgent immediate calls for help, but also to provide in some measure for future want, by erecting a granary and purchasing twenty-five head of cattle for the use of the poorest of the inhabitants at Gnadenthal. At the date of Brother Hallbeck's letter, the season was favourable, and promising a good harvest. Many of the converts, who, during the season of scarcity had been scattered among the farmers, not without apprehension for their welfare, had returned; and the Spirit of God was carrying on a blessed work among them for the renewing of their hearts, and establishing them in grace.

The missionaries at the three settlements enjoyed the blessing of health; the same may be said of Brother and Sister Leitner, who continued their services in the Lazaretto for lepers. A meeting house was building at this establishment.

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 CALMUCK MISSION.

*Extract of a letter from a friend at SAREPTA.*

"DEAR FRIEND—You have been frequently in my thoughts, while I contemplated the peculiar occurrences, to which it has pleased the Lord to grant us to be witnesses in this place; when after long waiting, and to appearance, hopeless endeavours, the light of His precious gospel begins to shine upon many heathen among the Calmuck nation. I have often wished that you could partake with us of the joy we feel, and *your* eyes also were blessed to see what we do at present.

"You have doubtless taken the nearest share in the renewal of the Calmuck mission: and by the reports sent to, and communicated by the Elders' Conference of the Unity, received information of the labours, faith, and hope of our Brethren residing among the horde. You have likewise heard of the blessing, which, during these few last years, has been laid on exertions, which, for a long period, seemed in vain, and your heart has been filled with joy on that account.

"It has now gone so far, that the small Calmuck congregation have quitted the horde and taken refuge with us. This step was rendered necessary and proper, as the powers of darkness began to exert themselves with increasing malignity against this incipient work of God; and well grounded hopes are entertained of protection by government. They have settled for the present on our land, on a small island, in the river Wolga, about an hour's walk from hence.

"I shall never forget the impression made upon my mind, when I beheld these dear firstlings from a heathen nation, thrust out from their own people and connexions, after a wearisome journey, arrive on our

land, accompanied by their faithful missionary, Brother Schill. The weather was rather unfavourable, but I and some other brethren rode to meet them. After the first cordial welcome, we stopped to see them pass. Brother Schill proceeded on horseback, accompanied by a division of the men; another division went up the Wolga in a boat, while the main body of the people proceeded along the high banks of the river. Then followed, at a small distance, the camels loaded, after the oriental manner, with the various parts of their skin tents or *kibitkas*, upon which the women were seated. They were followed by two Calmuck two-wheel carts drawn by horses, and one by a bullock, loaded with tents and their furniture, on which the lesser children were placed. The bigger ones walked. After the carts, followed two loaded bullocks, as they had only three camels, then the herd of horned cattle, and lastly the sheep and goats, driven by the bigger children. There might be altogether about seventy head of cattle belonging to them. The evening was calm, and the sun had set.

“We observed, in the countenances of the people, who are mostly, as it were, babes in faith, and have but just begun to believe in the power and protection of Jesus their Saviour, rather marks of mildness, thoughtfulness, and deep reflection, than of joy and gladness of heart. *Sodnom's* countenance, whose features are those of a genuine Calmuck, but manly and expressive, seems to show a gentle and contemplative mind. The Lord has granted him true grace and a living faith. He is truly humble in heart, and does not imagine that he has already attained, or is already perfect; but he is ready to follow after, that he may apprehend all that is to be known of his Saviour, pressing toward the mark. With this blessed humility he combines a truly apostolical zeal, fearing neither reproach nor danger, ever desirous to promote the deliverance of more of his nation from the chains of darkness, and to show them the same way to their Saviour, which through grace he himself has found. As the next to him in experience and grace, I may mention his wife. She is of a very quiet and mild disposition, and does not speak much; but her expressions are such, that they remind us of what is recorded of Mary: “She kept all these things, and pondered them in her heart.” Luke ii. 19. There are several among them, who, when they walk with their teacher along the coast of their island, might say to him, as the eunuch said to Philip, “See, here is water, what doth hinder us to be baptized?”

“O how I wish that by these facts, all my friends could see with their eyes, how the grace of God transforms the whole man, how it has changed the generally rough and dark countenances of this nation, into mild and cheerful faces; how the unpleasant and fierce tone of their voices has become gentle and modest, and their unmannerly and boisterous behaviour, quiet and peaceable; and how their disorderly and filthy habits have yielded to regularity and cleanliness. Their conduct would put many a nominal Christian to shame, and might even be a lesson to many of those who profess to walk after the rule of Christ.

“During the first days after their arrival, almost the whole congregation of Sarepta went to see these dear emigrants and to bid them wel-

come. The weather proved remarkably fine this autumn. Aged brethren and sisters, widows and hoary-headed men were seen grasping once more their pilgrim's staff, spending some of their last remaining strength, and creeping along the road towards the *kibitkas*, which stand about three English miles from hence, that with their own eyes they might behold this work of God. We were particularly affected with what happened to a venerable old Brother, *Steinman*, eighty-three years of age, one of the first settlers of Sarepta. He, like others of the aged fathers of this place, never forgot its pristine destination, to be the means of bringing the gospel to the Calmucks, for which he offered up daily prayers, and now desired to see with his own eyes these firstlings of the heathen nation. He therefore likewise seized his staff, which he had long ago laid aside, and by the help of a friendly conductor reached their camp. After beholding them, and bearing them in their own language sing verses, treating of the sufferings, death, and redemption of Jesus their Saviour, he returned home, thanking and praising God, and two days after closed his eyes, and departed in peace.

“At first, their *kibitkas* were set up on the bank of the river; but now they are all removed to the abovementioned island. The reasons for this measure were chiefly the necessity of obtaining more pasture for their cattle, and also to avoid the troublesome visits and insults of their own countrymen, of whom there are always a good many stragglers in our neighbourhood.

“It has been but seldom, that the ice in the river was sufficiently strong to allow us to walk over to them, the winter being unusually mild. I have attempted it only once, in company of some other Brethren before the block-house, which the three missionaries are to inhabit, was put up. *Sodnom* entertained us very hospitably in his *kibitka*, with Calmuck tea, and conversation was maintained, Brother Schill being interpreter. The Calmuck tea, mentioned in the reports of our missionaries, is, however, not to be compared with that in use among us. It is brought from China, and of a very coarse kind, being pressed into hard cakes, like oil cake, and thus sold. A piece being cut off is thrown into an iron pot, which always stands on the fire in the middle of the *kibitka*, and boiled. The tea, by itself, yields an unpleasant decoction, like soap lees; but by an admixture of fat and salt, it becomes a strengthening and nourishing kind of broth, the colour of which resembles that of chocolate made with milk. The Calmucks can bear hunger and fatigue many days, if they can only get a cup or two of this sort of tea. If the cooking of it be treated in a cleanly way, as was done here by *Sodnom*, and the fat, which is commonly mutton, is fresh, the taste is not disagreeable. Though I had never tasted it before, I was able, without disgust, to drink a whole cup of it. The wooden bowls made by the people themselves, out of which the Calmucks drink this tea, hold about three or four cups of the common size.

“We had not been long with *Sodnom*, before the other inhabitants came out of their *kibitkas* to welcome us. I had brought a large wheaten loaf with me, and distributed it among them, as they, according to their custom, sat on the ground. Nothing like a chair or stool is found in

their tents; but they provided us with saddle-cloths and skins to sit on. During our friendly meal, men, women, and children, were engaged in smoking tobacco, and much conversation took place. But when the meal was finished, they all laid down their pipes, folded their hands with great devotion, and sang hymns in the Calmuck language, such as—“*The Saviour’s blood and righteousness, &c.—O Head, so full of bruises, &c.—Unto the Lamb of God, &c.—To Him I wholly give, &c.*” At the conclusion, I sung for them, in German, that verse—“*The Lord bless and keep you in His favour, &c.*” We were deeply affected by the simplicity and earnestness, with which the whole was conducted, and took an affectionate leave of the dear people.

“O what a contrast was this to a meal at which I was once present, when I visited a heathen Calmuck family in the Steppe. Brandy having been distilled in a kind of kettle plastered all over with clay and cow-dung, the father of the family stepped forward and begun to draw off a portion, performing many singular ceremonies. First, he threw a spoonful out at the chimney, then some drops out at the entrance, and some behind his back, with a view to expel all *schummusse* or evil spirits. His grimaces filled me with such disgust, that I lost all appetite, and the little that remained entirely quitted me, when the filthy mess was put to my lips, the smell of which annoyed me all day.

“The presence of the small Calmuck congregation has been the means of much blessing and refreshment to this congregation. When, on the second Christmas holiday, a report was made to the congregation of the manner in which these firstlings had celebrated the incarnation of our Lord, with their teachers, and thus for the first time the Saviour of the world, manifest in the flesh, as an infant in the manger, had been adored and greeted with hymns of praise and thanksgiving, by a portion of the Calmuck nation, all present were deeply affected. In all the solemnities of this blessed season, and those of the New Year, in all our prayers these dear people were remembered before the Lord with fervent supplication, that He would complete the work begun in their souls.

“On the 24th of December, we celebrated the birth-day of our gracious Emperor and Sovereign, and united in prayer in his behalf, entreating the Lord that He would so dispose his heart, that by his kind and protecting care this small flock might find a place of rest, where they may serve God in safety, and that it might also soon be said, as Christian David exclaimed respecting Herrnhut, “*Here the sparrow hath found an house, and the swallow a nest for herself—even thine altars, O Lord of Hosts!*”

“Epiphany, being the commemoration of the first annunciation of the coming of Christ to the heathen, was a day of much blessing to us all. The sermon was on the breaking forth of the Sun of Righteousness upon the world, and the coming of the kingdom of Christ with power, in this our day, both among Christians and Heathen. When David and Daniel complained and sang: “*By the waters of Babylon we sat down and wept, when we thought on Zion,*” little did they think, that from the neighbourhood of Babylon, the wise men from the east

would come and welcome the promised Messiah at His appearing as the Saviour of the world, and that now, in thousands of places, both in heathen and Christian lands, His name would be magnified. Thus, who, an hundred, fifty, or even twenty years ago, would have thought of the present exertions, and the success attending them among heathen nations.

“ We are now establishing a Bible Society, as a branch of that at Petersburg. We have had here the pleasure to see those worthy men, the Rev. Messrs. Paterson and Henderson, on their passage to and from Tiflis.

“ P. S. As you are not likely to become personally acquainted with our little Calmuck flock, you will, perhaps, be pleased to hear some of their names. Calmuck names are generally given on account of some quality, or accidental occurrence, and have a meaning, which I shall annex.

#### A. Of the *TORGUT* horde.

- 1 & 2 *Sodnom*, and his wife *Kischikte*, (fortunate.)\*
3. His son, *Matuschka*, (of a mother.)
4. His daughter, *Mungehusch*, (blunt.)
5. His daughter, *Dschodschi*, (a word used to quiet crying children,)
6. An infant son, *Bassang*, (Friday.)
7. An infant daughter, born after his conversion, *Sinapis*, (in allusion to the mustard-seed in scripture.)
8. *Dschimba*, *Sodnom's* brother, whose wife died lately, and was interred in the horde, after the Christian manner.
9. His infant daughter, *Maktal*, (praise,) now under the care of *Sodnom's* wife.

#### B. Of the *DERBOT* horde.

- 1 & 2. *Zurum*, or *Dschirme* and his wife *Bulgon*, (a martin.)
3. Their children, *Mongen*, money; *Burgusta*, (black pasture;)  
*Mongke Tummer*, (lasting iron;) *Mongke Nafsan*, (lasting years;)  
*Mongke Bolod*, (lasting steel;) *Narran Garrack*, (Sunday;) *Zotsche*, (tender.)
4. *Dschirme's* mother, *Butuksen*, (full.)
5. His aunt, *Churgun*, (lamb.)
6. His sister, *Gansagatae*, (saddle-strap.)
7. His brother, *Oeske*, (to grow;) this man's wife forsook him, when he joined the missionaries to move hither.
8. His infant son, *Lieben*, (in German, to love.) &c. &c.

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IN a former number, page 372, we acquainted our readers in a brief statement with a most distressing conflagration at Sarepta, which took place August 9, 1823. An opportunity was thereby presented to the

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\* From the latest accounts we see, that the wife of *Sodnom* happily finished her course, by occasion of her being delivered of an infant daughter. She was interred in a Christian manner, Brother Schill officiating. Sister *Rudolphi* took charge of the motherless infant. *Ed.*



churches of the United Brethren, as well as to the friends of Missions generally in this country, for the exercising of that charity, which seeketh not her own. The call made upon the sympathetic feelings of Christians, both in public prints, and by other means, has not been in vain. It gives us sincere pleasure, to notice and acknowledge with gratitude the liberal donations, which have been received, and we trust that He, who loveth a cheerful giver, may abundantly reward all those, who thus followed up the apostolic rule to do good and to communicate. In our next we shall be able, to furnish a list of contributions for this purpose. In the meantime we are happy to inform our friends, that this visitation has but confirmed the scriptural and experimental truth, that "*all things work together for good to them that love God.*" The awful visitation of providence has been followed by a season of grace; and the sweet perception of the divine favour often caused the sufferers almost to forget their losses.

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## SELECTIONS

*From the Records of the United Brethren's Church.*

No. IX.

*New persecutions, with some intervening rest.*

THE Brethren now enjoyed the love of the reformers, being united with them in spirit; but their adversaries took occasion to make that a pretence for a new persecution against them. A religious war having commenced soon after Luther's decease, the Bohemians refused to assist the emperor Charles V. and their own king, Ferdinand, in their campaigns against the Elector of Saxony. This the enemies attributed solely to the influence of the Brethren, falsely accusing them of having kept up a correspondence with Luther, with a view to place the elector upon the throne of Bohemia. Ferdinand therefore resolved to punish them, and began by banishing several of their principal people, confiscating the estates of some, and imprisoning others. Among the latter was their chief senior, John Augusta, who was thrice put to the rack, frequently scourged, and kept alive upon bread and water, with a view to extort a confession of the crimes falsely laid to his charge; and though not one of them could be proved against him, yet he was detained in prison, till after the king's death. His firm Christian conduct, and powerful prayers, were at length made the means of the conversion of even many of the tormentors.

George Israel, a senior or bishop, soon after experienced the same treatment. A thousand florins were demanded as the price of his release; and, as he was not possessed of that sum, his friends and the congregation offered to raise and pay it for him. But he refused, saying: "It is enough for me, that I have been, once for all, completely ransomed by the blood of my Saviour Jesus Christ; I need not now be redeemed a second time with gold or silver. Keep your money; it

will serve you as a *viaticum*, when you yourselves shall soon be expelled the country."

The churches of the Brethren were now shut up, and the ministers persecuted. Some fled to Moravia, where they still enjoyed rest; others hid themselves in the day-time, but crept out of their holes and hiding-places, by night, to go about and comfort their suffering Brethren. The common people were commanded either to join in the worship of the Romish church, or quit the country in six weeks. Some grew faint-hearted, and went over to the Calixtines; but the greater part of them emigrated, in the year 1548, to Poland, led by their worthy bishop, Matthew Syon, where they were at first kindly received by some of the nobility. But the Popish bishop of Posen did not rest, until he had obtained a royal mandate, by which, after a short abode of ten weeks, they were again banished that country. They then retired into Prussia, where they were well received by Duke Albert, who ordered their doctrines to be examined by the divines of Koenigsberg; and finding that they agreed with those of the Augsburg confession, appointed several places for them, where they might settle as citizens. All the sincere ministers of the gospel in that country rejoiced at their reception, which was chiefly owing to the good offices of the well-known bishop, Paul Speratus, and John Bodenstein, minister of Marienwerder. The latter wrote concerning them to Dr. Brentius: "If there yet exist congregations, in which we may find the true apostolical discipline and zeal, and all things regulated after the example of the most holy martyrs, they are certainly the congregations of the Brethren. It is my opinion, that this holy people have been sent hither by God, that others may be stirred up by them, better and more maturely to consider, how we might correct the many faults and deviations existing in our church.

Though the Brethren had been so short a time in Poland, their testimony did not remain without fruit; and the seed of the gospel, sown by them, began to spring up. Many of the nobles received it with joy. Matthew Syon, their senior visited and confirmed them in the evangelical doctrines. Count Ostrorog, having entered their assembly with a horsewhip, to drive his lady out, was overcome with such conviction of the truth, that he afterwards requested the Brethren in Prussia, to procure him a minister; and in 1551, George Israel was sent to him. This venerable man, who would not be released from his imprisonment for money, had by God's mercy, obtained his liberty without pay. He ventured, in dependance upon the protection of God, to walk out of the place of his confinement in the castle of Prague, through the midst of the guards, in the habit of a clerk with a pen behind his ear, carrying an inkhorn and some paper, in broad day, and got safe to his Brethren in Prussia. He was afterwards chosen president of the synod, and in the space of six years, above twenty congregations of the Brethren were established in Poland, by his ministry.

At the celebrated general synod of Sendomir, held in the year 1570, the Lutheran and Calvinist churches unanimously joined the Brethren's congregations established in Poland and Prussia, in the following re-

solution, that, as their confessions agreed in all essential points of doctrine, they would consider each other as of the same household of faith, love as brethren, and render to each other mutual services, though they might differ in outward forms. This so-called Consensus Sandomi-riensis, or agreement, between the congregations adhering to the three evangelical confessions, was afterwards confirmed at several other synods, till in the year 1595, some restless individuals interfered and set it aside.

During these events in Poland and Prussia, the poor oppressed Brethren, who had remained behind in Bohemia and Moravia, obtained permission, in 1564, from the Emperor Maximilian II. to open their churches, and resume their worship. Many emigrants therefore returned home. But it did not last long before their enemies again sought to raise a persecution, expecting to obtain their aim through the influence and exertions of Joachimi von Neuhaus, high chancellor of Bohemia, who went for this purpose, in 1565, to Vienna. By incessant importunity, he at length prevailed against the mild disposition of the emperor, and obliged him, even contrary to his own inclinations, to set his name to a decree of persecution against the Brethren, but which, by God's providence, failed of effect. For as the chancellor was hastening back to Bohemia, rejoicing at his success, and crossing the Danube near the gates of Vienna, part of the bridge gave way, and he was precipitated, with his carriage and horses, into the river, in which he and the greater part of his retinue perished. A young nobleman on horseback, who saved himself by swimming, perceiving the chancellor rising above the water, seized him by the golden chain of his order, keeping his head above water, until a fisherman's boat came up, by which the dead body was brought to shore. The box, however, containing the bloody edict, by which so many innocent people were doomed to death, was carried away by the stream, and never more heard of. The nobleman, who thus escaped being drowned, and who, to the day of his death, bore witness to this singular event, was so affected by it, that he joined the Brethren; and the emperor was so little disposed to renew the fatal decree, that he ever after expressed a good opinion of their cause.

The Brethren improved the rest that they now enjoyed, for the edification of their congregations, and the propagation of the kingdom of Jesus Christ. They held frequent synods, attended by numerous deputies, in which they were principally engaged in putting aside all irregularities that might have crept into the church, making useful general regulations, and taking measures to preserve and promote Christian purity in doctrine and manners.

For some time past, it had been the custom of the nobility, and other Brethren, to send their children to the German universities. They however not only suspected, but even discovered, that in these foreign schools, their young people acquired, together with some knowledge in useful arts and sciences, many unprofitable habits, which would probably be introduced into their congregations, to the subversion of that simplicity and purity of doctrine and morals which they so highly

esteemed. With a view therefore to prevent this evil, the Brethren resolved, in the year 1584, to establish colleges and seminaries among themselves, where their youth might be educated by men of talents, and prepared for future service in the church. But on their applying to the emperor to permit them and other protestants in Bohemia, to have one common consistory, and a college of their own, their petition was rejected.



No. X.

*Religious Liberty. Declension, and Destruction of the Brethren's Congregations.*

THE Brethren had rest and peace until the death of the Emperor Maximilian II. They also hoped to enjoy this benefit during the reign of his successor, Rudolph II. Their enemies indeed spared no pains to incense the new monarch against them, and even, in the year 1602, effected the renewal of an old decree of persecution. However, the friends and protectors of the Brethren's church presented a strong memorial against it, and the Emperor, being a man of a mild disposition, was glad of the opportunity of following his own convictions, and prevented the execution of the decree. It is said, that immediately after he had first signed it, he received the news of the capture of the fortress of Stuhlweissenburg by the Turks, and exclaimed; "I expected to hear such disastrous news, because I have attempted to usurp dominion over men's consciences, which belongs only to God."

At length, in the year 1609, the Emperor Rudolph issued the so-called *Majestæts-Brief*, or Imperial Letters-Patent, in favour of all the Protestants in Bohemia and Moravia, the Brethren included. By this Act, the free exercise of their religion was conceded and confirmed to them. There were, indeed, persons who wished to have the Brethren excluded, or at least attempted to prevent them from having any share in the establishment of the inferior consistory at Prague, but the States made a representation to this effect; "That the Brethren had, in the same manner as other Protestants, faithfully dug and planted, and done all the hard work in the vineyard of the Lord; it would therefore be unjust in the sight of God and all mankind, if they were now to be thrust out, when they ought to reap the fruits." Thus three assessors at the consistory were chosen from amongst them; and it was further resolved, that a bishop of the Brethren's church should be the next colleague of the president or administrator of the consistory, who himself was a Calixtine. The Brethren were also put in possession of the church called Bethlehem, in which John Huss had first begun to preach the gospel; and, as it would not hold their congregation, they were permitted to build another church, at Prague, for Germans and Bohemians. The abovementioned letters-patent were then read in the church, during the ringing of all the bells, and great rejoicings; and, after the sermon, *Te Deum* was sung.

Thus the Brethren, together with the other Protestant communities.

enjoyed liberty and rest. The same consequence, however, of which the history of the church of Christ records so many instances, took place here also, proving, that external prosperity generally causes an inward declension in Christian congregations. Concerning the state of the Brethren's church at this time, their Bishop Comenius expressed himself in very sorrowful terms: "Alas," says he, "together with liberty in religion, the liberty of the flesh\* began by degrees to spring up amongst us; and the discipline of the church was neglected, even by those, who formerly were its principal supporters. Therefore, to many pious persons, the liberty we enjoyed was unwelcome, as being productive of carnal security; and they feared lest the consequences might prove detrimental. Their fears were, alas! too soon realized, by some grievous occurrences, within a few years. The Brethren grew negligent in exercising church discipline; and, from a wish to please their friends and benefactors among other religious parties, they began to count many regulations, hitherto thought highly necessary, as non-essential, by which they lost their purity and power, and were even led into sinful deviations. That they might not, therefore, altogether degenerate into a body without soul, a mere formal, lifeless, religious sect, it pleased God, that, after all liberty of conscience had been again entirely destroyed in Bohemia and Moravia, their church was persecuted with the most marked severity; when they endured many sufferings, of which some could not be numbered among their sufferings for Christ's sake.

After the death of the Emperor Rudolph, in 1612, the Popish clergy spared no pains to put the resolution of the council of Trent in force against all Protestants. They began in Bohemia, and first, by continual vexation and oppression, endeavoured to excite the people to forcible resistance. Thus, when all representations made by the Protestants, and founded upon the abovementioned letters-patent were of no avail, they were at length driven to despair, and, in their impatience, forgetting how they ought to demean themselves as true followers of Christ, flew to arms. They threw off their allegiance to king Ferdinand, and chose Frederick, elector of the Palatinate, for their king. This was exactly what their enemies had wished to effect by their unjust oppression; for now they had a fair plea for making war against all Protestants, as rebels. The Brethren are supposed to have taken but a very partial share in these measures of force, but they were nevertheless liable to all that misery and cruelty, by which the Protestants in Bohemia were nearly extirpated, after their defeat by the Imperial army on the Weissenberg (white mountain) near Prague, in 1620. Many were taken prisoners, others fled into the neighbouring states, and though the principal people were persuaded to return, by a promise of a general amnesty, they were betrayed, imprisoned, and many condemned to death. June 21, 1621, no less than twenty-seven of the principal patrons (Schutzherren, Defensores) of the Protestants at Prague, were beheaded, all who died as faithful witnesses and martyrs for the truth.

\* Galatians, v. 13

After this event, first all the ministers of the Bohemian Brethren, and then the eighteen stated Protestant ministers in the city of Prague, were banished the country. But, as the principal view of the Papists was not so much the punishment of those Bohemians who had taken share in the war, as the total extirpation of the Protestant party, their persecution next extended to the Brethren in Moravia. Baron Charles Scherotin, vice marquis of Moravia, had no less than twenty-four of their ministers resident upon his estates. This nobleman presented a humble and impressive memorial to the Imperial court, proving that the decree of expulsion ought not to affect him or his tenantry, as they had always preserved their loyalty to the emperor. But all his endeavours to avoid banishment proved vain, and he was at length obliged to depart with those bishops and ministers, whom he had hitherto saved from the vengeance of their enemies.

Ignorant men, some of whom were notoriously wicked, were now appointed to the care of the poor forsaken congregations, and, as they could not obtain any influence with the people, a special commission was appointed, by craft or force to prevail upon the Brethren to abjure their religion. That this might be the more easily effected, they were permitted to hold their former doctrines, and only required to adhere to the Romish church in externals, and submit to the Pope. But as neither this stratagem, nor the numberless vexations their nobility were exposed to, had the desired effect, and the latter continually encouraged the common people to hope for the restoration of religious liberty, a decree of banishment was issued against the whole Protestant nobility, in 1627, and their estates were confiscated.

Many hundred families, both noble and plebeian, fled into Silesia, Saxony, Brandenburg, Poland, Prussia, Hungary, Transylvania, the Empire, and the Low Countries. Emigration, however, was rendered as difficult as possible to the common people, over whom strict watch was kept: yet many thousands found opportunity to follow their ministers; others, who from the infirmity of old age, or their family concerns and connexions, could not do the same, remained in the country, but in a state of fear and perplexity, concealing themselves as much as possible. From this period there existed no more any churches or schools for Protestants in Bohemia and Moravia. Search was made after their bibles and religious books, which were burnt in heaps, and in some places, under the gallows.

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#### STATEMENT OF RECEIPTS AND DISBURSEMENTS,

*By the Committee appointed for the Management of the General Concerns of the United Brethren's Missions, for the year 1822.*

*The Receipts were as follows:*

Semi-annual collections in the Brethren's settlements	-	-	\$6,626 67
Contributions from members and friends of the church not residing in the settlements	-	-	3,622 03
Extraordinary donations, chiefly from Associations and friends in Great Britain	-	-	24,709 05

	Amount brought forward	39,957 75
Legacies		7,852 57
By course of exchange		52 89
		\$42,863 21

*The Disbursements were:*

On account of Greenland	\$2,535 11
South America	209 40
Barbadoes	569 84
St. Kitts	4,958 26
Antigua	7,150 03
Jamaica	2,622 66
Labrador	356 22
Danish Islands	—
North American Indian Mission	1,294 46
South Africa	6,258 76
Mission among the Calmucks	258 67
	26,213 43
Agents and Book-Keeper's salaries, house-rent, stationary, &c.	871 09
Postage, &c.	433 78
Interests more paid, than received	1,251 80
	2,556 57
Pensions to 14 married Brethren and 8 widowers	2,652 02
26 widows	1,201 57
Schooling of 66 children of Missionaries	3,724 52
	7,578 11
Contributions in support of aged Missionaries, who are still employed in Europe	592 60
Travelling expenses of collectors	44 44
	637 04
	36,985 15
Balance in favour	5,878 06
	\$42,863 21

*General Statement at the close of 1822.*

Arrears due at the close of 1821	\$16,6881 76
<i>From this deduct:</i>	
Surplus of receipts in 1822	\$5,878 06
Extinct annuities	3,062 96
Some arrears paid in 1822	45 11
	8,986 13
Actual deficiency at the close of 1822	\$7,695 63

CIRCULAR LETTER,

*From the Synodal Committee for the Management of the Missions of the United Brethren, to the Congregations and friends who assist in their maintenance.*

“DEAR BRETHREN—Although the maintenance of the Brethren's Missions among the heathen, was not so expensive in the year 1822, as in the preceding year, yet it amounted to the sum of \$36,985 15. Our

receipts were \$42,863 21, in consequence of extraordinary donations from friends and benefactors, chiefly in England and Scotland, which amounted to \$24,709 05. By this generous assistance we have been enabled, not only to cover the expenditure of the past year, but to lessen the accumulated arrears of former years, so as to leave a deficiency in the general account of only \$7,695 63. You will unite with us in thanks and praise to God for this extraordinary help, afforded us through the instrumentality of His children in other denominations, who so liberally contribute towards the support of His work, among the heathen, and rejoice with us in its prosperity. You will also join us in prayer to Him, that He would graciously continue to bestow on us these favours, and to raise up faithful and willing promoters of His cause on earth, both in and out of our congregations; for without such effectual assistance we should be quite unable to proceed in our labours among the heathen, as hitherto, and much less could we think of enlarging our present sphere of activity. We return our warmest and most cordial acknowledgments to all those friends who participate in the spread of the gospel, by means of the Brethren's church, and implore the Lord, from whom every good and perfect gift cometh, that He would Himself be their reward, and give them the desire of their hearts, in the annual increase of the number of those who are delivered from the power of sin and Satan, and that He would cause the word of His Cross every where to be the power of God, quickening and transforming the hearts of those who sit in darkness and in the shadow of death. Among our benefactors we particularly notice, with the greatest gratitude, the London Association in aid of our Missions, with its various auxiliaries; the Edinburgh, Glasgow, and other Associations, and entreat the Lord abundantly to bless and reward them.

“About the beginning of this year, (1823,) 171 Brethren and Sisters were employed in the Mission, and there are now two stations more than in 1821, with three additional Missionaries. There are at present on our list 62 Missionaries who have retired from activity, and 66 children of missionaries educated in our schools in Europe and America, for whose maintenance we are bound to provide.

“When we take a view of the course of our Missions in the year 1822, we acknowledge with deep humility and thankfulness, that the Lord has again crowned all our labours with success in Greenland, Labrador, North and South America, the West India Islands, and in South Africa. Two most valuable missionaries have entered into the joy of their Lord, after long and faithful services; Brother Jacob Beck, at an age of eighty-two years, fifty-three of which he spent in the service of the Greenland Mission, treading in the steps of his venerable father, one of the first missionaries in that country, and encouraging two of his children to enter on the same service: and Brother Henry Marsveld, whom the Lord had endowed with peculiar gifts for the renewal of the Mission at the Cape of Good Hope, in the year 1792. He was in the 77th year of his age, and to the last period of life, most active and faithful in his labours among the Hottentots. Tears of love and gratitude



followed these two worthy servants of God to their resting-places, in Greenland and at the Cape.

“In Greenland, we have the best hopes, that the new settlement proposed to be formed in the southern district will, by the mercy of our Lord, become the means of calling in yet more heathen, as the reception given by them to Brother Kleinschmidt at Narksamio was most favourable.

“The small congregation of Christian Indians of the Delaware tribe, residing at Goshen, on the Muskingum, having been for several years on the decline, the few remaining Indians joined their Brethren at New Fairfield in Canada, and the settlement at Goshen has been relinquished. Among the Cherokees the seed of the word of God has not been sowed in vain, and its pleasant fruits appear to increase. At Paramaribo in Surinam, the Mission among the negroes is in a remarkably prosperous state, and the blessing of our Saviour has been manifest in all places upon the labour of our Brethren. In the Danish West India Islands, as likewise in Antigua and St. Kitts, many thousand negroes have continued to enjoy the privileges of the house of God, and considerable numbers have been added to the church by holy baptism. The ardent desire of the negroes in the May-day hills in Jamaica, to have a missionary resident among them, will, we trust, soon be fulfilled, if a place now offered, can be obtained, and the means supplied for forming a regular settlement. The new stations in Antigua are Cedarhall and Mountjoy, and afford great convenience to the negroes, who formerly could with difficulty attend the chapels, on account of distance. The last accounts from Barbadoes give us hopes of a revival in that Mission. The distress occasioned by storms and floods at the Cape, and by a famine which lasted two years, and caused inexpressible misery to the Hottentot population in and out of our settlements, has been relieved by most liberal contributions, both in England Germany, and Holland, and by a good harvest last year, for which we unite with our dear Missionaries in fervent thanks to our heavenly Father. The accounts from all our settlements at the Cape afford us the liveliest satisfaction.

“It is indeed a remarkable and encouraging sign in these interesting times, that missionary efforts are more and more extensively made in many Protestant churches, and that by the British and Foreign Bible Society, and similar societies in different countries, the circulation of the Holy Scriptures spreads in all quarters of the globe. As they are translated into all known languages, none need be left without an opportunity of becoming acquainted with the word of Life. We have received the most substantial benefit in Labrador, Greenland and other Missions, from the generous assistance of the British and Foreign Bible Society, for which may God richly reward them. Let us, dear Brethren, continue to remember in our prayers, the great work committed unto us, and entreat the Lord of the harvest, that He would also in future grant us the favour to be helpful in gathering in the reward for the travail of His soul, and prepare in our church yet more labourers, whom He may send into His harvest. We commend ourselves, to whom the

superintendance of the Missions is committed, to your faithful intercessions and active support, and together with the whole Elders' Conference of the Unity, salute you all in true brotherly love, and the fellowship of Jesus Christ our Saviour, as your affectionate Brethren, &c.

(Signed)

LAURENCE WILHADUS FABRICIUS.  
GOTTLOB MARTIN SCHNEIDER.

*Berthelsdorf, Sept. 12, 1823.*"

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*Account of the last illness and decease of Badma, one of the two Saisangs, or nobles of the Burat nation, who came to reside in St. Petersburg, in the year 1817, and whose remarkable conversion to the faith of Christ has been circumstantially related. Extracted from a letter of Brother J. J. Schmidt to Brother Benjamin Reichel, at Sarep a, dated*

"ST. PETERSBURG, November 14, 1822.

"I have to communicate to you the affecting intelligence, that it has pleased the Lord, to call home to Himself our friend Badma, after a consumptive illness of three months duration. His often repeated wish to be received into the Christian church by holy baptism, was renewed with peculiar earnestness, during his last illness; and was at length granted, though not exactly in the manner which he had desired, namely, according to the rites of the church of the Brethren. Upon this subject, I had an interview with Prince Galitzin, who declared to me, that he had no personal objection whatever, to comply with this request; but that as such a transaction could not take place without the concurrence of his Imperial Majesty, it would be necessary to wait the return of the latter. However, the rapid decline, which had begun to manifest itself in the health of the patient, leaving no hope, that he would survive this interval, I deemed it my duty to lead his mind by degrees from the expectation of recovery, which, like most persons in a consumption, he appeared to indulge, and likewise from the hope connected with it, of being baptized by a minister of the Brethren's church. I stated to him, with as much delicacy as I could, the danger of his situation, and the possibility of his being soon called out of this world. After explaining to him the difficulties in the way of his baptism by us, I assured him, that this solemn rite, as administered by the Greek clergy, had the same object and signification, and might be accompanied with the same blessing, to his own soul. That on his part, all depended upon a sincere and heartfelt desire to be a disciple and follower of Jesus, and a true member of His church, to renounce the world and whatever is contrary to the mind and will of Christ, and to receive Him, by faith, as the author of Salvation. He at last determined, to be baptized according to the Greek ritual; and I lost no time, in making the Prince acquainted with his resolution. I found with the latter, the Metropolitan, so that the whole could be immediately arranged; and Prince Galitzin having consented to become sponsor, the following day, October 26, was fixed for the performance of this solemn transaction. Upon my representation of the excessive weakness of the patient, leave was given by the

Metropolitan, for a departure from the ordinary mode of baptism, viz. by pouring water on the head, instead of the immersion of the body. The administration of this sacred rite, was committed by the Metropolitan to the Protopope of the Cathedral church of St. Simon, a worthy and highly respected man.

“At the time appointed, I attended the Prince to the chamber of our sick friend, where we found the Protopope and his assistants already arrived. The patient was serene and cheerful, answered the various questions put to him, with a distinct and audible voice, and was baptized into the death of Jesus, by the name of John. The Prince was greatly affected by the transaction, and could not refrain from tears. The Holy Communion was subsequently administered to the patient.

“Besides myself, our worthy friend, Dr. Pinkerton, was also present at this solemnity. The patient appeared very happy, and thanked us cordially for the attainment of his wishes, at the same time expressing his earnest desire, that many of his countrymen might be made partakers of this grace.

“The day following, I visited him again, and finding him still occupied with the thought of his recovery, I considered it my duty to convince him of the little probability there was of it, and to lead his mind to the contemplation of his approaching end. I admonished him to cleave by faith unto his Saviour, to commit to Him every care and anxiety, and to entreat Him for the pardon of all his sins, for the sake of His sufferings and death. He thanked me for my unreserved communication, without appearing in the least alarmed by the substance of it, and assured me that he was constantly engaged in prayer to the Lord, and in thankful meditation on the grace bestowed upon him. He also took the opportunity of begging my forgiveness for any thing in his past conduct, which had caused me pain or uneasiness. He requested me to convey a most affectionate salutation to Sodnom, and his warmest thanks for the edifying correspondence, which they had begun, reminding him of the importance of continuing stedfast in the profession of the Gospel. On the following morning, he took leave of his attendant, and commissioned him to write to his parents, and inform them of every circumstance relating to him; adding that he forgave all who had manifested opposition to him, and prayed that they might attain to the same grace, which he had experienced. From this time, his weakness evidently increased, and was accompanied by occasional fits of delirium, during which he spoke much of his return home, asking, why he was detained. In these wanderings he likewise frequently mentioned the name of Sodnom.

“Sunday the 29th was the day of his decease. I visited him at 9 o'clock in the morning, but found his eyes already fixed, and his voice scarcely audible: yet he recognized me, and every other visitor. He appeared to be earnestly engaged in prayer, often raising his hands in an attitude of devotion, and exclaiming, ‘O Jesus, have mercy upon me!’

“At half-past two o'clock, his soul took its flight into the realms of everlasting bliss. He had only attained to the age of twenty three years.

ISAAC JACOB SCHMIDT.”

### Additional Missionary Letters.

By letters from Copenhagen we learn, that the Brethren Kleinschmidt and Lekman, who had been on a visit to Europe, set sail from Copenhagen, together with their fellow missionaries, in March. The former went on board the *Diana*, March 10; taking under his charge the prepared timber for the house at the new missionary establishment of Friedrichsthal. The latter went on board the *Freden*, March 17. According to letters from both companies by the Pilots, the vessels had proceeded prosperously on their voyage.

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Several deaths occurred among the missionary families in St. Croix during the latter part of last year; some, however, were restored to health for future usefulness. The arrival of several new missionaries from Europe in the spring of this year, had occasioned much joy and gratitude both among the missionaries and people. Brother Matthew Wied, in consequence of the above mentioned arrivals, being in his 80th year, and having faithfully and successfully laboured in the missionary cause for forty-two years, was about to return to Europe, with a view to spend his remaining days in the bosom of the congregation.

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The accounts from Bethesda, on the Island of St. Kitts, call for our joyful gratitude. Brother Wright from that station informs us of the distinguished favour and blessing, experienced during the year 1823. The number of baptisms during that period was 12 adults and 51 children. Eighty-four were received into the congregation, and 45 admitted to the Lord's table. The number of communicants is 270, candidates and baptized 365; besides at least 500, who earnestly inquire after the truth; so that the whole amount of souls under the care of the missionaries is 1600.

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Brother Luckenbach in a letter, dated New Fairfield, March 9, gives information of the quiet and generally satisfactory state of the mission at that place. The winter had been mild, with but little snow; at the time of the date of the letter, the people were engaged in boiling sugar. The government of Upper Canada was taking measures, to make a compensation in money for the loss, sustained by the destruction of Old Fairfield during the late war.

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#### TERMS OF THE PUBLICATION.

I. The work to appear in quarterly numbers of 48 pages, octavo, printed on good paper, with a new type, and stitched in a coloured cover, with a title page, and table of contents.

II. The annual subscription to be *One Dollar*, payable on the delivery of the *second* number of every year. Persons obtaining *ten* subscribers, and becoming answerable for the amount, shall be entitled to a copy *gratis*.

III. Subscriptions will be received for no less a period than a year. Subscribers, wishing to withdraw their names, should give notice of their intention before the publication of the fourth number subscribed for.







